

THE RITE OF SODOMY

**HOMOSEXUALITY
AND THE
ROMAN
CATHOLIC CHURCH**

**VOLUME V
THE VATICAN AND
POPE PAUL VI—
A PARADIGM SHIFT
ON HOMOSEXUALITY**

RANDY ENGEL

of Sodomy

volume v

i

Books by Randy Engel

Sex Education—The Final Plague

The McHugh Chronicles— Who Betrayed the Prolife Movement? ii

of Sodomy

Homosexuality and the Roman Catholic Church

volume v

The Vatican and Pope Paul VI— A Paradigm Shift On Homosexuality

Randy Engel

NEW ENGEL PUBLISHING Export, Pennsylvania

iii

Copyright © 2012 by Randy Engel

All rights reserved

Printed in the United States of America

For information about permission to reproduce selections from this book,
write to Permissions, New Engel Publishing, Box 356, Export, PA 15632

Library of Congress Control Number 2010916845

Includes complete index **ISBN 978-0-9778601-9-7**

NEW ENGEL PUBLISHING Box 356

Export, PA 15632

www.newengelpublishing.com

iv

Dedication

To Saint Peter Damian (1007–1072 AD), author of the treatise *Liber Gomorrhianus* on clerical sodomy and pederasty

v INTRODUCTION

Contents

[The Vatican and Pope Paul VI—](#)

[A Paradigm Shift on Homosexuality](#)
[. 1087](#)

*****ebook converter DEMO Watermarks*****

XVIII Twentieth Century Harbingers	1089
1 The Visionaries of “New Church”	1089
2 Cardinal Rampolla and his Heirs	1090
3 The Papacies of Benedict XV and Pius XI	1093
4 The Revolution Takes Hold Under Pope Pius XII	1094
5 Enemies from Without—International Communism	1099
6 FDR—No Reds Under the Beds	1101
7 Ex-Communists Break the Silence	1102
8 Rev. Ward and the “Social Gospel Movement”	1105
9 Bella Dodd on Communist Infiltration of State and Church	1107
10 The Russians State Church— A Model of Soviet Subversion	1109 11
Soviet Penetration of the Holy See	1113 12
The Homintern in AmChurch	1114
XIX Pope Paul VI and the Church’s Paradigm Shift on Homosexuality	1129
1 Pope John XXIII—The Interim Pope	1129
2 Cardinal Montini—The Hidden Hand	1135
3 Montini—The Early Years	1138
4 Montini—The War Years	1140
5 Montini and the Secret Negotiations with Communists . . .	1141
6 Montini in Milan	1142
7 The Archbishop’s Milan Mafia	1144
8 Archbishop Montini Meets “the Shark”	1145
9 Pope Paul VI and “the Gorilla”	1147

vii

CONTENTS

10 The Disaster of the Montinian Pontificate	1148
11 The Charges of Homosexuality Against Paul VI	1152
12 The Testimony of Robin Bryans	1153
13 The Claims of Roger Peyrefitte	1154
14 More Charges by the Abbé Georges de Nantes	1155
15 The Revelations of Franco Bellegrandi	1155
16 The Issue of Blackmail	1156
17 The File of Cardinal Pietro Palazzini	1157

*****ebook converter DEMO Watermarks*****

18 The Curtain Comes Down	1157
<u>XX Epilogue</u>	<u>1169</u>
The Leonine Prayers	
Selected Bibliography	
Index	viii

VOLUME

V

The Vatican and Pope Paul VI– A Paradigm Shift on Homosexuality

The Roman Catholic Church is a hierarchical Church—no significant change in doctrine or discipline can take place without a willing pope. The enemies of the Church have long recognized this fact even when the Catholic faithful have been unwilling or unable to do so.

The paradigm shift that enabled the Homosexual Collective to gain a stronghold within the Catholic priesthood and religious life in the United States and throughout the world in the 20th century did not occur in a vacuum apart from the Holy See.

Chapter 18, “Twentieth Century Harbingers” attempts to put the phenomenon of the homosexual infiltration and colonization of the Catholic clergy within the larger context of the Revolution that has rocked the Roman Catholic Church over the last 100 years. It includes an analysis of the popes of the 20th century who opposed the Revolution and those who embraced the Revolution. This chapter also includes a look at the role that International Communism and other external enemies of the Church played in advancing the Revolution that contributed to the rise of the clerical sodomite and pederast in the Roman Catholic Church in modern times.

When I made the decision to include this section on the post-Conciliar Church and its role in the rise of homosexuality and pederasty in the Catholic priesthood and religious life, I had to ask myself whether or not its inclusion would compromise the overall integrity of the book.

I decided it would not. My research and documentation on the Homosexual Collective in AmChurch will stand on its own merit regardless of how the

reader reacts to Chapter 18 and the concluding chapter on Pope Paul VI and his alleged habituation to the vice of homosexuality.

Traditionally, Catholics have been able to separate the man from the office, but in the case of Giovanni Battista Montini who ascended the Chair of St. Peter as Pope Paul VI, the two are so inextricably intertwined that they make such a distinction well-nigh impossible. Pope Paul VI's homosexuality has had and continues to have a profound effect upon the Church both in terms of faith and morals.

Readers of both liberal and traditional persuasion may find these concluding chapters objectionable, perhaps even more so than any preceding chapter. Here I am not just referring to the unfortunate charge of homosexuality against a pope of recent memory, but also to the historical context in which I have chosen to place the issue of clerical homosexuality and pederasty.

I do not begrudge any reader his right to reject the theories I have put forth to explain the rise of homosexuality in the Church today. All that I ask in return is the right to state my case—in its entirety—for the reader's consideration. I think it is a fair proposal.

THE HOMOSEXUAL COLLECTIVE

Chapter 18

Twentieth Century Harbingers The Visionaries of "NewChurch"

Pope John called the bishops of the world to assemble. His summons will be seen not so much as a call for consultations as a demand for signatures. With many of the transformations already in place and many others well worked out on paper, John's welcome to the long, slow procession of highmited prelates on that October morning in 1962 will be seen as the fulfillment of an extended, persistent undertaking. In perspective, the Council appears to have been a bringing of the hierarchy to Rome in order to show them what was already happening, to give them the satisfaction of a very limited amount of participation and then to exert strong moral pressure on them to put their names to each and every document emerging from the skillfully managed deliberations. Signatures were of the greatest importance, giving us as they would, credibility to the transformations, thus making it easier for the bishops to face their flocks when they returned home with a bag full of novelties.¹

Mary Ball Martínez

The Undermining of the Catholic Church

In her historic 1991 exposition on the roots of the Revolution of the Second Vatican Council, *The Undermining of the Catholic Church*, the distinguished Catholic writer and former member of the Vatican press corps, Mary Ball Martínez, opens with the thesis that since the Catholic Church is a hierarchical Church, the Vatican II Revolution was by necessity a hierarchical affair. “Any mutation in doctrine or practice must come from the very top, from the papacy itself. ... There is no other way,” she states.²

Martínez indicts six 20th century Italian prelates who embraced a vision of a “Church of the Future.” They are Cardinal Mariano Rampolla, Pope Leo XIII’s Secretary of State for 16 years; Cardinal Pietro Gasparri, the powerful Secretary of State for Pope Benedict XV and Pope Pius XI; Giacomo della Chiesa who served as Rampolla’s private secretary at the Nunciature in Madrid and who ascended the papacy as Pope Benedict XV; Eugenio Pacelli, another protégé of Rampolla who served under Cardinal Gasparri and who ruled as Pius XII; Angelo Roncalli, the future Pope John XXIII; and Giovanni Battista Montini who became Pope Paul VI.³

In the early 20th century, Pope Saint Pius X signaled “Danger Ahead” to the Catholic hierarchy, clergy and faithful in his encyclical *Pascendi dominici gregis* On the Doctrines of the Modernists, the decree *Lamentabili*, and the Oath Against Modernism. The oath was required of all religious superiors, seminary rectors and professors of theology as well as by every priest throughout the world at the time of his ordination.⁴

After this direct hit from Pius X, the heresy of Modernism was temporarily forestalled and its spread among the majority of the faithful was prevented world wide.⁵ For their part, the enemies of the Church, from within and without, simply remained at their posts and/or went underground to emerge at a more propitious time.⁶

The homosexualization of the Catholic clergy and religious is part and parcel of the phenomenon of NewChurch. One cannot understand the former without an understanding of the latter. This chapter attempts to put the issue of clerical homosexuality within the larger context of the emergence of NewChurch and serves as a preparatory text to the final segment on the Montinian Pontificate.

Rampolla and his Heirs

Mariano Rampolla del Tindaro was born in Polizzi, Sicily about 40 miles southeast of Palermo on August 17, 1843. He was ordained in 1866 and educated at the Accademia dei Nobili Ecclesiastici in Rome.⁷ On December 19, 1882, Pope Leo XIII made Rampolla a bishop and sent him to Madrid to serve as the Apostolic Nuncio of Spain.⁸ The pope recalled Rampolla to Rome in 1887, raised him to the cardinalate on March 14, 1887, and made him Secretary of State, a position he held for 16 years.

While Rampolla was in Madrid, Pope Leo XIII issued one of his most famous encyclicals *Humanum Genus*, a condemnation of Freemasonry on April 20, 1894.⁹ After Rampolla became Secretary of State, all specific papal condemnations of Freemasonry ceased.¹⁰

With the death of Pope Leo XIII on July 20, 1903, Cardinal Rampolla, a “Progressivist,” who favored a “democratic” as opposed to a “demagogic” Church, became “papabile”—the leading candidate in the upcoming conclave.¹¹

By any standard the conclave of 1903 was an extraordinary one. First, the sudden death of Msgr. Volpini, Pro-Secretary of the conclave, brought Bishop Rafael Merry del Val, a Rampolla supporter, to the forefront as Secretary of the papal election. Traditionally, it is the Pro-Secretary who bears the white *zucchetto* after the election of the new pope. The pope removes his Cardinal’s cap, replaces it with the white cap and places his red hat on the head of the Pro-Secretary making him the first Cardinal of the new Pontificate.¹²

Prior to their assembly, the French bishops were requested by the French Foreign Minister to back Rampolla, an unusual intervention at the time, but one that reinforced the going political consensus that a vote for Rampolla was a vote for the continued pro-French policies of Pope Leo XIII.

On July 29, 1903, all the cardinals in the world, save two, were sequestered for the conclave. After the reading of the Apostolic Constitutions, and the taking of oaths to observe the rules of the election process, the voting commenced. Cardinal Rampolla took an early lead with 25 of the 60 possible votes and a mere five votes for the last candidate in line, Giuseppe Melchiorre Cardinal Sarto, Patriarch of Venice.

Outside the closed doors, Rampolla’s protégés Msgr. della Chiesa, Under-Secretary of State, and Rampolla’s private secretary Eugenio Pacelli waited

*****ebook converter DEMO Watermarks*****

anxiously with Bishop Pietro Gasparri, Secretary of the Roman Curia for the good news that was never to come — that Rampolla was elected pope. All appeared to be going well for Cardinal Rampolla when the unimaginable happened.

Jan Cardinal Puzyna de Kosielsko, Metropolitan of Krakow rose to speak on behalf of His Imperial Majesty Franz Josef of Austria-Hungary. The Polish primate pronounced a veto on the election of Cardinal Rampolla that by treaty made the intervention legally binding.¹³ The Imperial privilege had not been exercised in 400 years.

Prior to casting the veto, the Polish Cardinal Puzyna informed ProSecretary Merry del Val of his intentions. According to del Val's good friend and biographer, Msgr. Vigilio Dalpiaz, the Pro-Secretary, supported the election of Rampolla and vigorously tried to dissuade the Polish prelate, but to no avail.¹⁴

The action of Cardinal Puzyna on behalf of the Austrian emperor was immediately assumed by the astonished assembly to be political. Martínez suggests that most of the cardinals assumed the reason for Austria's displeasure was due to Rampolla's pro-French policies.¹⁵ Another possible assumption was that the veto had been cast because of Rampolla's alleged refusal to grant a dispensation for Franz Josef's son, Crown Prince Rudolf Von Hapsburg, to be buried on sacred ground following the murder-suicide at Mayerling in 1889. In fact, no "vendetta" existed as the Holy See had given permission for the body of the Crown Prince to be laid to rest in the Kaisergruft, the Imperial crypt of the Capuchin Church in Vienna. The burial took place on February 5, 1889, six days after the tragedy.¹⁶ Immediately upon hearing the veto, Rampolla rose to his feet to protest the Austrian veto, all the while disclaiming any ecclesiastical ambition, but the deed was done. After recognizing his defeat, Rampolla asked his supporters to cast their vote for Cardinal Sarto. The final vote was cast on August 4, 1903 with the Patriarch of Venice securing 55 votes. The coronation of Giuseppe Cardinal Sarto, who took the name Pius X, took place on August 9, 1903.¹⁷

One of Pope Pius X's first actions was to issue a *motu proprio* abolishing the privilege of veto given at different times in history to the Emperors and Kings of Europe.¹⁸ It is possible that Pope Pius X misread the intentions behind the Austrian veto, as the reason for it did not become clear until after Cardinal Rampolla's death on December 16, 1913.

Pope Pius X, however, did not misread the dangers to the Faith posed by

*****ebook converter DEMO Watermarks*****

growing trends in certain academic and clerical circles favoring Modernism and other heretical tendencies that were outlined earlier in Chapter 10.

After the publication of his decrees against Modernism, Pope Pius X appointed Father Umberto Benigni, a member of the Secretariat of State to head the *Sodalitium Pianum* (Solidarity of Pius), which was charged with organizing diocesan “Committees of Vigilance.” These committees were to report suspected Modernists to the Curia.

In the meantime, Cardinal Rampolla continued to reside at the Palazzetto Santa Marta behind St. Peter’s Basilica, consoled by the knowledge that although he was no longer Secretary of State, his friend Bishop (soon to be Cardinal) Merry del Val had been appointed by Pope Pius X to take over his diplomatic post. Also, all of his “favorites” who shared his “progressivist” views remained in office.

Cardinal Rampolla retained his post as President of the Pontifical Biblical Commission established by Pope Leo XIII in 1902, and on December 30, 1908, Pius X appointed him Secretary of the Holy Office.

It was not until after Rampolla’s unexpected death on December 16, 1913, that information on Cardinal Rampolla’s secret life emerged and the real reason for the Austrian veto at the 1903 conclave revealed.

The private papers of Rampolla, which were turned over to Pope Pius X for final deposition, documented the cardinal’s association in a secret, occult, Masonic sect known as the *Ordo Templi Orientis*.¹⁹ The documents confirmed what had, hereto, been known only to a few, principally through the efforts of Msgr. Ernest Jouin, a French priest and specialist on Masonic sects from St. Augustine’s Parish in Paris.²⁰

The *OTO* is a phallic cult rooted in the ancient secret occult and magical wisdom and knowledge of the ages gleaned from Gnosticism, the Jewish Kabala and Eastern Mysticism.²¹ According to one of its founders, Karl Kellner, the *OTO* brings “all occult bodies again under one governance,” including the Gnostic Church, the Order of the Illuminati, Hermetic Order of the Golden Dawn, the Rosicrucian Brotherhood and various Masonic Rites including the Rite of Memphis and Rite of Mizraim.²²

The *OTO*’s most famous World Master was the Cambridge-educated Aleister Crowley, aka Frater Perdurabo, the High Priest of the Gnostic Mass, a Master of the Black Arts and Magick and corrupter of females and males alike.²³

Catholic writer, Craig Heimlich, in “Did a Freemason Almost Become Pope?” notes that the eleventh degree of the *OTO* is the “initiation” of

*****ebook converter DEMO Watermarks*****

sodomy.²⁴ Crowley freely engaged in sodomy with initiates, thus fulfilling the *OTO* Credo of “Do What Thou Wilt Shall Be The Whole Of The Law.”²⁵ According to Mary Ball Martínez, Father Jouin claimed he had irrefutable evidence that Cardinal Rampolla was not only an associate of the Brotherhood, but that he was Grand Master of the *Ordo Templi Orientalis* having been initiated into the rite in Switzerland a few years earlier.²⁶ When Jouin’s efforts to bring this information to the attention of Vatican officials prior to the 1903 conclave were thwarted, he found a sympathetic hearing from Emperor Franz Josef and officials at the Imperial Court, thus, the Austrian veto against Cardinal Rampolla at the 1903 conclave.

The Papacies of Benedict XV and Pius XI

The reign of Giacomo della Chiesa, Archbishop of Bologna and heir of Rampolla, who succeeded Pius X to the papacy as Pope Benedict XV, was of a relatively brief duration—less than eight years.²⁷

Preoccupied with the horrors of World War I (1914–1918), the evergrowing demands for world-wide humanitarian war relief and post-war reconstruction, and the rise of Bolshevism and the Communist International, Pope Benedict XV had little time for progressivist reforms within the Church. Instead, with the assistance of Secretary of State Pietro Cardinal Gasparri, Pope Benedict XV concentrated on dismantling the AntiModernist structures set up by Pope Pius X including the offices of the *Sodalitium Pianum* that were finally closed down altogether in 1921.²⁸

When Pope Benedict XV died suddenly of influenza on January 22, 1922, progressivist elements within the Curia headed by Cardinal Gasparri and working in tandem with the rising diplomat-cleric Bishop Eugenio Pacelli and newcomer Monsignor Giovanni Battista Montini, threw their support behind the candidacy of a dark horse, Ambrogio Achille Cardinal Ratti, Archbishop of Milan.²⁹

The decision of Ratti to honor the memory of Pope Pius X by taking the name Pope Pius XI signaled trouble ahead for those prelates dedicated to the creation of NewChurch. Indeed, as Martínez points out, the running paradox of Pius XI’s conflicting policies suggest that either Pius XI suffered from an unlikely case of “intermittent schizophrenia,” or “his seventeen year pontificate was a running battle with his successive Secretaries of State, Gasparri and Pacelli.”³⁰

The encyclicals of Pius XI, the most intellectually brilliant of all the popes of the 20th century, cover a wide range of topics—spiritual, political, social and educational. Among his most memorable pronouncements were *Quas Primas* On the Feast of Christ the King (1925), *Mortalium Animos* On Religious Unity (1928), *Divini Illius Magistri* On Christian Education (1929), *Casti Connubii* On Christian Marriage (1930), *Quadragesimo Anno* On Reconstruction of the Social Order (1931), *Divini Redemptoris* On Atheistic Communism (1937), and *Mit Brennender Sorge* On the Church and the German Reich (1937) drafted by Secretary of State Eugenio Pacelli.³¹

Although Pope Pius XI ultimately denounced totalitarianism in all its forms including Socialism, Nazism, Communism and Fascism, he first entered into a series of complex concordats with Fascist Italy and Nazi Germany in an attempt to reach a political solution to the ongoing territorial conflicts with the Italian Government involving the Papal States and to stave off armed conflict in Europe.³² However, as he discovered to his sorrow, concordats are worthless if they are not enforceable especially where the State is fundamentally hostile to religion.³³

Among Pius XI's most controversial policies were the destruction of Catholic political parties, especially the powerful Catholic Popular Party headed by Sicilian priest Don Luigi Sturzo in favor of apostolic works, i.e., Catholic Action, a lay association for the diffusion of Catholic principles among all classes of society.³⁴

Under the provisions of the Lateran Treaties of 1929, the Holy See received financial compensation for the loss of the territories of the former Papal States—approximately 700 million lire—monies that furnished the foundation for the Vatican's entrance into the world of modern finance and ultimately into the world of financial corruption, organized crime, and Masonic intrigue.

On matters of doctrine, Pope Pius XI held firm.

Behind the scenes, however, Rampolla's heirs were busy pushing assorted progressivist misadventures including the Malines Conversations, an inter-religious "dialogue" between Anglicans and the Roman Catholic Church.³⁵ Also, the tragic failure of the Church to defend Mexican Catholics and the Faith against the Masonic-Communist-lead governments that came to power in Mexico after 1917 can be traced in large part to the intrigues of Gasparri and Company.³⁶

*****ebook converter DEMO Watermarks*****

The subject of homosexuality, though not the subject of any specific document issued by Pope Pius XI, became an object of increased Vatican gossip with the rise of known sexual perverts and pederasts among key members of Hitler's personal entourage including Ernst Röhm head of the *Sturmabteilung* (SA).

Hitler, himself, was not ignorant of the power of homosexual accusations when he attempted to strike back against the Church for its anti-Nazi articulations by staging a series of morality trials at which a handful of priests and religious were charged (justly or not) with sodomy and pederasty.³⁷

The Revolution Takes Hold Under Pius XII

Both advocates and critics of the Revolution of the Second Vatican Council agree that the role of Eugenio Maria Giuseppe Giovanni Cardinal Pacelli who ascended the Chair of Peter on March 12, 1939, as Pope Pius XII, was instrumental in securing the revolutionaries a foothold on the papacy.³⁸ As Martínez solidly documents, and as inveterate collaborators of NewChurch like Archbishop Annibale Bugnini, C.M., reaffirm, Pius XII opened the Church to "Progressivism" both politically and theologically.³⁹

Under his 19-year-pontificate, the foundation and stepping-stones for the futuristic NewChurch were laid.

The following is a short list of decrees and movements initiated by Pope Pius XII that propelled NewChurch forward:

^T The Destruction of the Liturgy ^T

As Archbishop Annibale Bugnini records in his opening chapter to *The Reform of the Liturgy 1948–1975* on the well-springs of "liturgical reform," as early as 1942, less than three years into his pontificate, Pope Pius XII assigned a project for liturgical reform (liturgical codification) to Benedictine Father Pio Alfonzo, a liturgist who taught at the College of the Propaganda and advised the Sacred Congregation of Rites.⁴⁰ Fr. Alfonzo's "General Norms" however, was not acted upon at that time.

It was not until four years later, on May 10, 1946, in an audience with Carlo Cardinal Salotti, Prefect for the Congregation of Rites, that Pius XII instructed Salotti to begin a study of the general reform of the liturgy.

On July 17, 1946, Pius XII determined that a Commission for General Liturgical Restoration be established to consider the nature and substance of a general reform of the liturgy and offer concrete proposals. On May 28, 1948,

*****ebook converter DEMO Watermarks*****

the pope selected the members of the Commission. Father (later Cardinal) Ferdinando Antonelli, OFM, was named General Director and Fr. (later Archbishop) Annibale Bugnini named Secretary.⁴¹ When the Commission was dissolved in 1960, to make room for the Pontifical Preparatory Commission on the Liturgy established in connection with the forthcoming Second Vatican Council, Bugnini was again appointed to serve as Secretary for the new assembly. After the opening of the Council in 1962 by Pope John XXIII, until its closing in 1964 under Pope Paul VI, Bugnini continued to function in the capacity of *peritus* (expert) to the Conciliar Commission on the Liturgy. From 1964 to 1969, Bugnini again served as Secretary to the Consilium for the Implementation of the Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*) promulgated by Pope Paul VI on December 4, 1963.⁴²

These seemingly mundane facts are presented here so that there can be no question that Annibale Bugnini knew of what he spoke when he made the following confession:

In the twelve years of its existence (June 28, 1948 to July 8, 1960), the commission held eighty-two meetings and worked in absolute secrecy. So secret, in fact, was their work that the publication of the *Ordo Sabbati Sancti instaurati* at the beginning of March 1951 caught even officials of the Congregation of Rites by surprise. The commission enjoyed the full confidence of the Pope (i.e. Pius XII), who was kept abreast of its work by Monsignor Montini and even more, on a weekly basis, by Father Bea, confessor of Pius XII. ...The first fruit of the commission's work was the restoration of the Easter Vigil (1951). ... It was a signal that the liturgy was at last launched decisively on a pastoral course. The same reforming principles were applied in 1955 to the whole of Holy Week, and in 1960, with the Code of Rubrics, to the remainder of the liturgy.

The second force operative in ensuring the coming of liturgical reform found its mature expression at Assisi (1956). This International Conference Congress on Pastoral Liturgy, was, in God's plan, a dawn announcing a resplendent day that would have no decline. Who would have predicted that three years later the greatest ecclesial event of the century, Vatican Council II, would be announced? ... Pope Pius XII gave a fine address. ... In his introduction he made a historic remark: "The Liturgical movement is ... a sign of the providential dispositions of God for the present time [and] of the

movement of the Holy Spirit in the Church. ...”

It is clear today the reform was the fruit of a long period of maturation, a fruit produced by the thought and prayer of elite minds and then shared with ever wider circles of the faithful.⁴³

In *The Murky Waters of Vatican II*, Catholic writer Atila Guimarães cites the works of the frequently quoted post-Conciliar writer Antonio Acerbi who confirms that long before the Second Vatican Council opened, a “synthetic school” existed that attempted to integrate two currents acting on the Church — one “progressive” and the other “conservative.” This “synthesis,” Acerbi suggests, inspired Pope Pius XII’s Encyclical *Mystici Corporis* (1943).⁴⁴

The draft of *Mystici Corporis* was actually prepared by Dutch Jesuit theologian Fr. Sebastian Trump.⁴⁵ Its publication was a watershed event — a major paradigm shift in redefining the juridical and societal role of the Catholic Church. Commenting on the revolutionary nature of *Mystici Corporis*, Father Avery Dulles, SJ, noted that an attempt to introduce the same concept of the Church as the Mystical Body of Christ was rejected in 1870 at the First Vatican Council as being “confusing, ambiguous, vague, inappropriate, and inappropriately biological.”⁴⁶

In *History of Vatican II —Announcing and Preparing Vatican Council II*, editor Joseph A. Komonchak states that Pius XII led the Revolution under the banner of “reform.”⁴⁷

Komonchak credits Pius XII’s Encyclical on Biblical Studies *Divino Afflante Spiritu* (1943) that was prepared from a draft written by German Jesuit Augustin Bea, then Director of the Biblical Institute, with the freeing of Biblical scholars from former restrictions and opened up Biblical Studies to progressive thought.⁴⁸

“Less open, because it attacked the two fronts of spiritualism and juridical formalism ... *Mystici Corporis Christi*, issued in that same year [1943], replaced a purely conceptual ecclesiology with an organic one, even while asserting that the Roman Church is coextensive with the Church of Christ,” claims Komonchak.⁴⁹ “The masterpiece of these reforms was the restoration of the feast of Easter to its ancient splendor by assigning the central role once again to the Vigil, the nocturnal service celebrated between Holy Saturday and Easter Sunday,” he explained.⁵⁰

Archbishop Annibale Bugnini, a major architect of the *Novus Ordo*,

*****ebook converter DEMO Watermarks*****

confirmed that Pius XII's action was seen as a step "leading gradually to the new structuring of the liturgical year on its traditional foundations."⁵¹

Other reforms instigated by Pius XII, said Komonchak, included the establishment of secular institutes such as Opus Dei, the restoration of the permanent diaconate as an "ecclesiastical office independent of the priesthood," and the internationalization of the Curia, more by the Consistory of 1946 than the Consistory of 1953.⁵²

Bugnini credited Pius XII with putting "the seal of his supreme authority" on the Liturgical Movement in his Encyclical *Mediator Dei* of November 11, 1947.⁵³

He also notes that in 1945, two years before the encyclical appeared, Pius XII commissioned a new Latin version of the Psalms under the Pontifical Biblical Institute.

"This work, which had been brought to completion by the tenacious determination of the rector, Father (later Cardinal) Augustin Bea, helped ripen in the pope's mind the idea of a reform of the entire liturgy; the new Psalter would be simply the first building block of the new edifice," claimed Bugnini.⁵⁴

In the United States, as early as 1940, the Benedictines at St. John's Abbey in Collegeville, Minn. were hosting "Liturgical Weeks." At such *avant-garde* gatherings, "NewMass" was said in the vernacular with the "presider" facing the people and concelebration the norm. Chewy bread replaced the host. Private devotions were discouraged.

From the beginning, homosexual clergy and religious like Archbishop Rembert Weakland were greatly attracted to the concept of "liturgical reform" as a vehicle of doctrinal and moral change. Catholic historian, Joseph White was very perceptive when he noted that "Liturgical activists were concurrently social reformers."⁵⁵

^T The Undermining of Seminary Life ^T

Before Pope Pius XII issued *Menti Nostrae* On the Development of Holiness in Priestly Life on September 23, 1950, members of the Curia informed the pope that the wholesale changes embraced by the apostolic exhortation, especially those tied to the "updating" of seminary life, would adversely affect the priesthood.

The concerns of the Sacred Congregation of Seminaries and Universities centered on the predictable erosion of spirituality and seminary discipline likely to result from *Menti Nostrae*'s novel emphasis on new methods of training and courses of professional studies that mimicked secular education. Pius XII ignored the Curia's warning.⁵⁶

Under the guise of "seminary reform," all forms of discipline including prayer life and dress were relaxed to enable seminarians to break out of their "isolation" and fraternize with the "modern world."⁵⁷ The decline in seminary discipline and morale was also mirrored in the general priesthood as the Holy See began to receive increased numbers of requests for laicization i.e., reduction to the lay state, by priests.

In the seminary classroom, especially in the United States, the mandatory use of Latin, the universal language of the Church, was already in precipitous decline by the early 1950s.⁵⁸ Giuseppe Cardinal Pizzardo, the Prefect for the Congregation correctly claimed that without Latin the sources of the Catholic tradition would become inaccessible to upcoming seminarians and priests — a thoroughly delicious thought to the architects of NewChurch.⁵⁹ The replacement of Latin with the vernacular anticipated a number of other important "reforms" already on the drawing boards including the use of the vernacular in Sacred Liturgy and the internationalization of the Roman Curia.⁶⁰

Up until the start of the Second World War, the Italian-dominated Curia and College of Cardinals remained Catholic, that is, universal, competent, and faithful to Tradition. Like the Legislative branch of government, the Holy Office has offered a system of checks and balances in the governance of the Church and has served as a counter-weight to papal abuse of power especially when it threatened the Deposit of Faith.

No less an authority than Rev. Thomas J. Reese, SJ, the sympathetic chronicler of AmChurch, acknowledges that the internationalization or deRomanization of the Curia began under Pius XII. In 1946, the pope raised the overall number of the Sacred College of Cardinals from 36 to 70 and in 1953 he added 24 more cardinals with an eye fixed on breaking the historic dominance by Italians in the Curia.⁶¹

^T The Promotion of Episcopal Conferences ^T

Closely connected to the de-Romanization of the Curia was the expansion in

*****ebook converter DEMO Watermarks*****

scope and power of Episcopal National Conferences under Pius XII. While Cardinal and Secretary of State from 1930 to 1939, Eugenio Pacelli backed the creation of a centralized Church bureaucracy within each nation or groups of nations, a practice begun under Pope Benedict XV. Today every nation has its “Bishops Club” such as the United States Conference of Catholic Bishops or a super-structured bureaucracy such as CELAM created in 1955 in Rio de Janeiro, Brazil, that today represents some 22 Episcopates in Latin America and the Caribbean. By the time Pius XII’s successor, Pope John XXIII, gave formal approval to the structure of National Episcopal Conferences in *Annuario Pontificio* (1959), 40 such bureaucracies were already in place.⁶² As noted in Chapter 11, there was justifiable concern among American bishops when the NCCB/USCC was created in 1966, that the new Episcopal bureaucracy would undermine the authority of the individual bishop and interfere with the age-old line of transmission that has existed between a bishop and the Holy See in the person of the pope. The creation of NewChurch would have been very difficult, if not impossible, without the existence of these vast and universal bureaucratic structures. In the U.S., the Homosexual Collective personified by New Ways Ministry, could hardly have had its way with the Church had it not been for the cooperation and resources of the NCCB/USCC and its successor, the USCCB.

”

One could cite numerous other examples, including the ill-fated “updating” of religious orders, to document the unhappy fact that the current Revolution sweeping the Roman Catholic Church today began, in earnest, at the top, with Pope Pius XII.

The completion of the Revolution would have to wait for Pope Paul VI with Pope John XXIII serving as the bridge between the two pontiffs. **Enemies from Without**

Thus far this chapter has concerned itself with personalities and incidents that have contributed to the Vatican II Revolution from *within* the Roman Catholic Church during the first half of the 20th century. In this enormous task, the visionaries of NewChurch were happily and ably assisted by the Church’s traditional enemies from *without*. Among these International Communism, International Freemasonry and International Jewry/Zionism

*****ebook converter DEMO Watermarks*****

hold a special place.

I have selected International Communism, to demonstrate how these outside forces have contributed to the Revolution in the Catholic Church, although I could just as easily have chosen Freemasonry or International Jewry/Zionism, as they all proceed from the same font. To understand one is to understand all. For while each wears a different face, they are all bound together by the same tail that identifies their origin—the Devil.

Pius XI on the Evil of Communism

In *Divini Redemptoris* issued on March 19, 1937, Pope Pius XI set forth the position of the Roman Catholic Church on Communism—yesterday, today and tomorrow. Readers who are unfamiliar with this encyclical will want to acquaint themselves with this important work, as it is the last of its kind to be written in the 20th century by any pontiff from Pope Pius XII, onward.⁶³

The following excerpts from *Divini Redemptoris* explain why Communism is “intrinsically wrong” and is and always will be an enemy of God, Church and State:

4] Ever since the days when groups of ‘intellectuals’ were formed in an arrogant attempt to free civilization from the bonds of morality and religion, our predecessors overtly and explicitly drew the attention of the world to the consequences of the dechristianization of human society. With reference to Communism, Our Venerable Predecessor, Pius IX, of holy memory, as early as 1846 pronounced a solemn condemnation, which he confirmed in the words of the Syllabus directed against “that infamous doctrine of so-called Communism which is absolutely contrary to the natural law itself, and if once adopted would utterly destroy the rights, property and possessions of all men, and even society itself.” Later on, another of our predecessors, the immortal Leo XIII, in his Encyclical *Quod Apostolici Muneris*, defined Communism as “the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin ...”

5] In our Encyclicals *Miserentissimus Redemptor*, *Quadragesimo Anno*, *Caritate Christi*, *Acerba Animi*, *Dilectissima Nobis*, We raised a solemn protest against the persecutions unleashed in Russia, in Mexico and now in Spain.

8] The Communism of today, more emphatically than similar movements in the past, conceals in itself a false messianic idea. A pseudo-ideal of justice, of

equality and fraternity in labor impregnates all its doctrine and activity with a deceptive mysticism, which communicates a zealous and contagious enthusiasm to the multitudes entrapped by delusive promise.

[58] See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid towards the triumph of Communism in their own country, will be the first to fall victims of their error. And the greater the antiquity and grandeur of the Christian civilization in the regions where Communism successfully penetrates, so much more devastating will be the hatred displayed by the godless.⁶⁴

In Chapter 3 on Renaissance England, this writer documented the successful infiltration and subversion of the Roman Catholic Church, including the attempted moral corruption of seminarians and priests by Protestant enemies at the English College in France during the Elizabethan Period.

In Chapter 5, we explored the connections between the world of the English born and bred Cambridge spies and the European Homintern during World War II and the post-Cold War era.

In this next to final chapter, we will examine the degree to which the Communists were able to successfully penetrate and subvert the Catholic Church in the United States during the Stalin era and beyond and to determine if these actions contributed to the rise of homosexuality in the Catholic priesthood and religious life in the United States.

Since it is always helpful to go from the known to the unknown, let us begin our inquiry with a look at a successful secular model of Communist penetration, the Administration of President Franklin D. Roosevelt (1933–1945), followed by a study of the equally successful subversion by the Communist International of non-Catholic religious groups and institutions in the United States during the same time period.

FDR—No Reds Under the Beds

In terms of overall Soviet penetration, no single U.S. Administration was ever more thoroughly done in than that of President Franklin D. Roosevelt. There may not have been a Communist spy under every bed in the White House, but there were Soviet agents, moles and “sleepers” in every United

States wartime and intelligence agency including the Departments of State, Treasury, Justice and Defense, the Office of Strategic Services, the Federal Bureau of Investigation, the Manhattan Project and the Atomic Energy Commission, all New Deal agencies, the staff of U.S. Senate and House Committees, and the U.S. House of Representatives.

It has only been within recent years with the release of the highly classified VENONA Codex in 1995 and the opening of Soviet files to research scholars such as Harvey Klehr, John Earl Haynes, and Kyrill M. Anderson, authors of *The Soviet World of Communism*, that Americans have been able to appreciate the breadth and depth of the Communist espionage, not only against the Roosevelt Administration, but against all of Stalin's target populations and institutions.⁶⁵

In sharp contrast to Stalin who was overly paranoid about spies and traitors, Roosevelt was under paranoid and dismissed the whole idea of espionage rings within his administration as "absurd."⁶⁶ To repeat Austrian historian Ernst Topitsch's observation, President Franklin D. Roosevelt was so completely engrossed in his "liberal Masonic internationalism" that he was completely oblivious to Stalin's long-term plans of conquest.⁶⁷

Among the most important of the Soviet agents planted in the Roosevelt Administration were Alger Hiss, Assistant to Secretary of State Edward Stettinius, Jr., Harry Dexter White, Assistant Secretary of the Treasury; and Lauchlin Currie, White House liaison to the State Department and FDR's top personal aide.⁶⁸

In 1936, there were so many Communists in the State Department that in a black comedy of errors, Hiss attempted to recruit a colleague, Noel H. Field, who had connections to the State Department and League of Nations, but Field was already working for Soviet Military Intelligence. Hiss and the American-born, Cambridge-educated and State Department "volunteer" Michael Straight also tried to recruit one another.⁶⁹

In 1940, President Roosevelt was able to persuade Pope Pius XII to deep-six *Divini Redemptoris* and to use the offices of the Papal Nuncio in Washington, D.C., to quell the opposition of certain American bishops and outspoken Catholic laymen to the President's Lend-Lease Program that gave Roosevelt the power to sell, lend and lease war materials, military information and technology to any country he deemed necessary to ward off aggression

against the United States including the Soviet Union.

The Papal Nuncio, Msgr. Amleto Cicognani, dutifully instructed the American bishops to tell their flocks that they could support such aid as it was designed to help the Russian people not the Communist regime of Stalin. Congress passed the Lend-Lease Law on March 11, 1941, without Catholic opposition.

“Uncle Joe” Stalin received over \$11 billion in U.S. aid.

To show his appreciation, Stalin used the U.S. bombers that were part of the Lend Lease fleet to transport tons of U.S. classified documents stolen by Soviet spies from Washington, D.C., Los Alamos (where Lavrentii Beria head of the NKVD had 29 active agents at work), and other U.S. intelligence centers, to the Soviet Union.⁷⁰ Although some of the diplomatic mail pouches were routinely opened for security purposes, the Army officers who examined the contents hadn’t a clue as to the significance of references to the “Manhattan Engineering District,” “Oak Ridge,” “uranium,” and “cyclotron,” but Stalin did.⁷¹

President Roosevelt died on April 12, 1945. Within hours, Vice President, Harry S. Truman, was sworn in to succeed him as the 33rd President of the United States. At that moment in history, Stalin knew more about the atomic bomb and other U.S. military, defense and diplomatic secrets than did Truman.

The dangers posed by Truman’s ignorance of national security measures were compounded by his unbelievable naiveté regarding the “trustworthiness” of Stalin. By the time Truman came to his senses, the Red Army occupied most of Eastern Europe and had initiated the blockade of West Berlin, China had fallen to Chairman Mao and his “agrarian reformers,” and the Soviets had detonated an atom-bomb.

Ex-Communists Break The Silence

Prior to the public testimony of a number of important defectors from the American Communist Party in the mid-to-late 1940s, the American people were, as a whole, completely oblivious to the dangers and damage wrought by the Soviet espionage apparatus in the United States.⁷²

Since the information obtained by the VENONA decrypts were kept secret, the little Americans knew about Communist espionage in the United States came from the sworn testimony of high level Communist Party defectors

*****ebook converter DEMO Watermarks*****

before the United States House and Senate during the Cold War.⁷³ They included Elizabeth Bentley, Whittaker Chambers, Louis Budenz, Benjamin Gitlow, Manning Johnson, and Bella Dodd.

All, but Whittaker Chambers, were knowledgeable concerning the Communist infiltration of U.S. churches.⁷⁴

Louis F. Budenz was managing editor of the *Daily Worker* and a high level member of the Communist Party/USA (CP/USA) from 1935 to 1945.⁷⁵

At a secret meeting of the Party's Central Committee in December 1938, the minutes of which were sent to Moscow, Budenz explained the importance of Catholics as a group: "We can see what this Catholic question means in the building of the democratic front, when we consider the Catholics in the Democratic Party," he said. "The overwhelming majority of Catholics of all national origins are Democrats. ...We cannot begin to touch the Democratic Party at any point, particularly in the industrial centers and its progressive wing, without being confronted with active Catholic leaders."⁷⁶

After his defection in 1950, Budenz returned to the Catholic Church and became Assistant Professor of Economics at Fordham University and served on the faculty at Seton Hall University.

His testimony before various U.S. Senate Committee investigations on Soviet espionage activities in the United States included detailed information on Soviet infiltration and influence of Protestant Churches and Schools of Divinity including New York City's Union Theological Seminary.

Budenz named Pastor John Howard Melish of the Episcopal Church of the Holy Trinity in Brooklyn Heights, Episcopalian pastor William B. Spofford Sr., a leader of the American League Against War and Fascism, and Joseph F. Fletcher, Professor of Practical Theology at the Episcopal Theological Seminary in Cambridge, Mass., as active members of the Communist Party.⁷⁷

Budenz's charges were backed up by fellow Party defector, Benjamin Gitlow, a Jewish Socialist who had helped establish the CP/USA in 1919.⁷⁸

Gitlow claimed that shortly after the formation of the Third Communist International, and the United Front in 1921, Lenin ordered the start of a campaign to infiltrate churches worldwide.⁷⁹

According to the Millenari, it was Lenin's belief that the Secretary of the Communist party in a Catholic state must dress himself up in a Franciscan

robe to succeed.⁸⁰

Budenz's and Gitlow's testimony was in turn supported by Albert Vassart, a leader of the French Comintern and Secretary of the French Communist Party from 1932 to 1939. Vassart was instrumental in establishing the French Popular Front Against Fascism. He was expelled from the Party in 1939 and later became an active anti-Communist.⁸¹

According to Vassart, in 1936, Moscow had issued an order that "sure and carefully selected members of the Communist youth" were to enter seminaries, and after training, receive ordination as priests. Vassart identified the Dominican religious order as being a prime target of Communist infiltration.⁸² He also confirmed that, as with the CP/USA, the French Communist Party took its orders directly from Moscow.

Max Bedacht [Codename — MARSHALL], former Secretary of the International Workers Order, CP/USA functionary and a Soviet courier said that the Soviets viewed the Roman Catholic Church as a "formidable opponent...because of its ideological unity and its organizational centralization."⁸³ "If we revolutionists have not already learned these lessons in our experience, we could learn the value of ideological unity and organizational centralization from the Catholic Church," Bedacht concluded.⁸⁴

At the 1953 hearings of the Senate Internal Security Subcommittee and House Committee on Un-American activities, Gitlow along with a host of ex-Communists including Manning Johnson, Leonard Patterson, Joseph Kornfeder, Paul Crouch, Karl Prussion, and Albert Vassart gave sworn testimony on the progress of Stalin's program of infiltration and colonization of churches and synagogues in the U.S. and abroad.⁸⁵

Joseph Kornfeder, alias, Joseph Zack, a Slovak, joined the Communist Party in 1919 and trained at the Lenin School of Political Warfare in Moscow from 1927–1930. He rose rapidly in the ranks of Communist apparatus until 1934 when he left the Party over a dispute concerning Trotsky deviations.⁸⁶ He testified that there were an estimated 600 secret Party members among the American clergy and between 2000 to 3000 clerical fellow travelers who followed the Red Star to the East.⁸⁷ He made the point that the Soviets often advised certain agents not to join the Party. Whether or not one was a "card-carrying" member of the Communist Party was not as important as one's

ability to follow orders, promote Communist objectives or become involved in Soviet front organizations.

Mr. Manning Johnson, a former official of the CP/USA and leader in the National Negro Congress stated that he was assigned by the Soviets to infiltrate black churches, especially those in the Bible Belt.

In his testimony before the House of Un-American Activities in July 1953 in New York City, Johnson stated:

In the early 1930s, the Communists instructed thousands of their members to rejoin their ancestral religious groups and to operate in cells designed to take control of churches for Communist purposes. ...Once the tactic of infiltration of religious organizations was set by the Kremlin, the actual mechanics of implementing the 'new line' was a question of following the general experiences of the Living Church Movement in Russia where the Communists discovered that the destruction of religion could proceed much faster through infiltration of the Church by Communist agents operating within the Church itself. The Communist leadership in the United States realized that the infiltration tactic in this country would have to adapt itself to American conditions and religious make-up peculiar to this country. In the earliest stages it was determined that with only small forces available it would be necessary to concentrate Communist agents in the seminaries. The practical conclusion, drawn by the Red leaders, was that these institutions would make it possible for a small Communist minority to influence the ideology of future clergymen in the paths conducive to Communist purposes.⁸⁸

Johnson testified that the Soviet objective with regard to U.S. religious institutions in the United States was two-fold: 1) to diminish the Church's effective opposition to Communism and, 2) to direct clerical thinking away from spiritual ends and redirect them toward the temporal and the political, that is, to emphasize the preaching of the so-called "Social Gospel." Later in his testimony Johnson stated, "This policy was successful beyond even Communist expectations."⁸⁹

Johnson identified the prominent Methodist minister Dr. Harry F. Ward, Professor of Christian Ethics at Union Theological Seminary, as the chief architect for Communist infiltration and subversion in the religious field in the United States.⁹⁰

Rev. Ward and the “Social Gospel Movement”

The London-born Ward was ordained a Methodist minister at turn of the century. In 1907, John D. Rockefeller, Jr. gave money to Ward to establish the Methodist Federation for Social Action (Social Services) to bring the “Social Gospel” to Protestant ministers. Ward was also instrumental in the creation of the Federal Council of Churches of Christ in America (FCC), the forerunner of the World Council of Churches (1948) and the National Council of Churches (1950).

Indoctrinated with a spirit of political radicalism and revolutionary zeal for the “Social Gospel” of Christ, Ward made a number of visits to Moscow, though apparently not to any Soviet gulags. He became convinced that Communism was the fulfillment of the ethics of Jesus Christ.⁹¹ Ward was also a steady contributor to columns of the *Daily Worker* where Louis Budenz was managing editor.

Ward was associated with at least 60 Communist fronts including the American League Against War and Fascism which he chaired, and he played an active role in the Civil Rights Congress, the legal arm of the American Communist Movement. He also served as Chairman of the American Civil Liberties Union.⁹²

Ward, along with Episcopalian minister, William Spofford, Sr., remained loyal to the League and followed Communist directives slavishly to the bitter end.⁹³

During the 25 years that Ward taught at the Union Theological seminary, he was a major recruiter for the CP/USA and for Communist front organizations. Almost every CP/USA defector had a story to tell about the Red Reverend including Elizabeth Bentley, perhaps the most well placed and important of all Communist defectors.⁹⁴

Bentley told of a meeting in the spring of 1935 that she had with “Edwin,” a student at the Union Theological Seminary who was nearing ordination. Edwin told her “the old Christianity is dead, Elizabeth.” “I am convinced that Communism is the Christianity of the future, that I, as a potential Christian minister, must *per se* be a Communist, even though it will be a very hard life.”⁹⁵

When Bentley asked him if he had discussed the issue with anyone at the seminary, Edwin replied cheerfully, “Yes. I’ve talked to Dr. Harry Ward

*****ebook converter DEMO Watermarks*****

about the question of my joining the Communist Party. He's not a member, as you know, but he told me that I should follow the dictates of my own conscience. In fact, he indicated that my membership would make absolutely no difference in my being ordained."⁹⁶ Bentley said Edwin paused for a moment, then looked up and said, "You know, it's funny, but I would swear he approved the step I am taking."⁹⁷

Bentley affirmed that Ward was one of the big shots in the American League Against War and Fascism, and that, with a few exceptions, the whole staff of the League was Communist.⁹⁸

Manning Johnson testified that Communist professors like Ward were planted in seminaries where they organized cell groups. He said that Church publications were even easier to subvert.⁹⁹

In her testimony Bentley identified *The Protestant* as a Communist-controlled entity.¹⁰⁰

The Protestant was founded in December 1938 with Kenneth Leslie as editor. It was financed by wealthy American Jews. Leslie was supposed to have convinced these Jews that an American anti-Jewish pogrom was in the making.¹⁰¹ *The Protestant* was militantly anti-Catholic and pro-Jew.¹⁰² The publication attacked Franco's Spain, denounced "anti-Semitism," hailed the feats of Stalin's Red Army and claimed Communism was based on Christ's basic principles.¹⁰³

Historically, Protestants and Jews have viewed the Roman Catholic Church as a common enemy. They also share the common bonds of International Freemasonry. The Communists were able to exploit this hatred and fear of the Church for their own ends.

The Unitarian Church, which claims neither creed nor dogma nor liturgy nor moral standards, was highly favored by the Soviets as a religious role model.¹⁰⁴ Its official publication, the *Christian Register* was known as "a Beacon Street edition of the *Daily Worker*."¹⁰⁵

As for the Jews, the sixth floor of the Communist Party headquarters at 35 East 12th street in New York City held the publication offices of the Communist Yiddish newspaper, the *Morning Freiheit*, and the "Jewish Commission."¹⁰⁶

As might be expected, the *Daily Worker* seethed with hatred for religion in general and the Roman Church in particular, even though Catholics and

former Catholics made up the bulk of membership in the CP/USA.¹⁰⁷ Protestants and Jews generally quit practicing their faith after joining the Communist Party, but Catholics held on to theirs—at least for appearance sake.¹⁰⁸ From the 1930s to the 1950s, Roman Catholics played prominent roles in the labor and trade unions, so it is not surprising that they were primary targets of Soviet recruitment.

As more and more of the unpleasant revelations came to the fore at the House and Senate hearings on Soviet infiltration and subversion of U.S. churches and sects during the 1950s, pressure mounted from the Establishment and powerful foundations to bring the sessions to an end. Amid charges that the U.S. Congress was violating the so-called “separation of Church and State,” the House hearings on Communist infiltration of organized religion in the United States were shut down.

Bella Dodd on Communist Infiltration

After their debriefings by the FBI and appearances at public and closeddoor Congressional hearings, a number of Communist Party defectors took their stories directly to the American people. Bella Dodd was among these brave souls.

Born in Italy in 1904, into a Catholic family of nine children, Maria Asunta Isabella Visono joined her immigrant family in the United States six years later. Despite the language barrier she became an excellent and highly motivated student. After graduation from high school, she attended Hunter College, where like Elizabeth Bentley, her exceptional talents attracted the attention of Communist professors who served as talent spotters for CP/USA and Soviet GPU and NKVD recruiters. She then went on to New York University School of Law after which she became an active member of the CP/USA.

In her autobiography *School of Darkness*, Bella Dodd describes her total absorption by the Party to the exclusion of any meaningful personal and family life and her 21-year rise up the CP/USA ladder from legal counsel specializing in labor matters to a political powerhouse in the Soviet-controlled East Coast apparatus. She became the head of the New York State Teachers’ Union and a specialist in the infiltration and control of various educational-related organizations.¹⁰⁹ She was also active in women’s groups such as the Congress of American Women and numerous Communist “peace” fronts.

*****ebook converter DEMO Watermarks*****

Her fall from grace and expulsion from the Communist Party in the early 1950s eventually led her to the doorstep of Bishop Fulton J. Sheen in New York and a return to the Catholic faith.

During this time period, Dr. Dodd was subpoenaed for Senate Committee hearings regarding areas in which she had particular expertise— Communist infiltration of labor unions and educational institutions.

Her testimony was always concise, direct and truthful.

Dodd also embarked on a series of private lecture tours for Catholic audiences in which Dodd spoke of the infiltration of churches by Soviet agents and Communist fellow travelers.¹¹⁰

From the testimony of Dodd and other former members of the CP/USA and former Soviet intelligence agents working in the U.S., we know that both Lenin and Stalin invested the majority of their espionage talent, time and finances in the infiltration and subversion of trade unions, the labor movement, key government posts, “think-tanks” and foundations, industrial and military installations, local, state and national political parties and other secular American institutions. This does not mean, however, that the Soviets were any *less* successful in smaller-scale projects they undertook including the subversion of religious institutions including the Roman Catholic Church. Unfortunately, while there appears to be no dearth of evidence on the successful penetration of Protestant seminaries, churches and sects in the U.S. by the Soviets from the 1930s onward, we have no comparable record of the Communist infiltration of the Catholic Church including Catholic seminaries, and churches and its hierarchical bureaucracy.

However, to suggest, as some skeptics have, that since Catholic seminaries and houses of religious formation are relatively “closed societies,” they are immune from Communist subversion is to ignore the facts before us. After all, Soviet master spy Richard Sorge successfully penetrated the highest levels of Japanese society and government, which were believed to be impenetrable by Western intelligence.¹¹¹

Certainly there were serious obstacles to infiltrating Catholic seminaries from the 1930s to the 1950s, that were not present in the case of their Protestant counterparts such as the requirement of celibacy and systematic vetting and close monitoring by superiors. The attrition rate among those Communist and Socialist radicals who volunteered or were pressured into these assignments must have been very high.

In his autobiography, the well-known historian Will Durant confesses that after graduation from high school in 1907 he got caught up in a flight of socialist euphoria and decided to infiltrate the priesthood in order to “work from within to lead the Catholic Church in the United States to cooperation with the socialist movement.”¹¹² His experiment lasted for three years until a bad conscience got the better of him and he left Seton Hall in New Jersey for a career in journalism and a beautiful girl named Ariel, who became his wife. Despite the hardships involved, however, some Soviet agents must have made it through to ordination. The key to their future success would lie in avoiding parish work and securing a desk job in a Chancery or with the National Catholic Welfare Conference. The latter would provide the agent with an opportunity for advancement up the bureaucratic ladder, with a minimum of intrusion of religion, to a position of power and influence in AmChurch.

With the wholesale relaxation of standards of admission to Catholic seminaries and the precipitous decline in discipline and morals of seminarians and ordained clergy that marked the Vatican II Revolution, and the establishment of the National Conference of Catholic Bishops/U.S. Catholic Conference in Washington, D.C. in 1966 at the height of the Cold War, the doors were open to subversion on an even greater scale.¹¹³ At the NCCB/ USCC, a well-placed Soviet agent wearing a Roman collar would be capable of inflicting maximum damage to Catholic Church both in the U.S. and in Rome.

The Russian State Church— A Model of Communist Subversion

The history of the 70-year Soviet campaign against the Russian State Church offers many invaluable lessons on how national centralized church bureaucracies can be completely subverted and brought under Communist control.

Details of how the Soviets brought the Russian State Church and its hierarchy and clergy to heel are contained in *The Sword and the Shield* by Cambridge historian Christopher Andrew and Vasili N. Mitrokhin, a former KGB officer who defected to Britain in 1992.¹¹⁴

When the Russian State Church separated from Rome in the Great Schism of 1054, the Eastern Church traded the authority of the Vicar of Christ for subservience to the State—first the Tsars and later Lenin and Stalin and their

*****ebook converter DEMO Watermarks*****

heirs.¹¹⁵ The Russian people, therefore, were no stranger to mixing religion and politics. After the October 1917 Revolution, Lenin brutally murdered and suppressed the Russian State clergy, plundered and destroyed churches, monasteries and schools and sent thousands of priests to forced labor camps. By the time Stalin took power, the schismatic church had been brought to its knees. When Stalin eventually permitted the reopening of churches, seminaries and schools, it was with the knowledge that the entire bureaucratic structure of the church, its hierarchy and its seminaries were under total Communist control.

With the entry of the Soviet Union into the Second World War in 1941, Stalin was forced to enlist the assistance of the Russian State hierarchy in rallying the Russian people in the battle to save “Mother Russia.”¹¹⁶ However Stalin did not entirely relinquish his strong hold on the Russian State Church.

According to Andrew and Mitrokhin, in the early 1940s, Stalin ordered his secret intelligence service to create a new department known as the Council for Religious Affairs which was used to place NKVD agents in top echelons of the State Church.

In 1943, Stalin permitted the formal reestablishment of the Moscow Patriarchate under the leadership of Patriarch Aleski I and his assistant Metropolitan Nikolai. Both were Soviet agents.¹¹⁷

In the post-war years, Stalin permitted the Russian State Church a short respite.

At the same time, he brutally attacked the hierarchy and clergy of the Uniate Roman Catholic Church of the Ukraine, the largest of the underground churches that the Soviets were unable to either eliminate or control.¹¹⁸ In a ten-year reign of terror, the Soviet government murdered and deported to the gulags of Siberia, thousands of Uniate clergy and faithful who refused to join the “church of the Regime” including ten of its eleven bishops.¹¹⁹

The truce, however, between the Soviet State and the Russian State Church was illusory. The Russian hierarchy was unable to wrest itself from Soviet control and manipulation. The degree to which the prelates remained subservient to their Soviet taskmasters became obvious to all when in 1955, two years after Stalin’s death, Patriarch Aleski I publicly declared that the Russian State Church totally supports its government’s peaceful foreign policy and that Communist ideology corresponds to the Christian ideals

*****ebook converter DEMO Watermarks*****

which the Church preaches.¹²⁰

As the Cold War heated up, so did Communism's worldwide campaign against organized religion. The KGB redoubled its efforts "to divide, demoralize, and discredit" religious institutions by the placement of its agents in positions of authority within the Christian churches and by the creation of numerous religious and "peace" fronts under the direct control of Moscow.¹²¹ Between 1961 and 1962, the KGB infiltrated reliable agents into highlevel positions of the Moscow Patriarchate, the Roman Catholic dioceses, the Armenian Gregorian Church and other religious groups in the Soviet Union to the extent that it was in a position to remove all remaining "reactionaries" from their Church or secular posts. Top on the list of Protestant sects to be arbitrarily put down were the Reformed Adventists, Reformed Baptists, Pentecostals, and Jehovah's Witnesses.¹²²

In 1961, as Soviet Premier Nikita Khrushchev was continuing to rein in dissident clergy and shutting down monasteries, churches and schools throughout the country, the KGB gave permission for the Russian State Church to join the World Council of Churches. The price tag was high. The KGB appointed all the Russian delegates, interpreters, and staff members to the WCC. Daily reports on all WCC business were sent to the Soviet Council for Religious Affairs still under the auspices of the Soviet secret police. The appointed task of the Soviet delegation to the WCC "ecumenical" meetings was to debunk tales of religious persecution behind the Iron Curtain, and redirect the organization's members and resources away from the issues touching upon religious persecution to the condemnation of Western "imperialism," "colonialism" and "racism."¹²³ The Soviet plan, to reiterate the statement of Manning Johnson on the Soviet penetration of seminaries and novitiates "was successful beyond even Communist expectations."

The Mitrokhin files confirm that the KGB used Russian priests to spy on émigré communities abroad including the United States, to identify agent recruits, and to exploit the Russian State Church's joint religiouscultural programs.¹²⁴

The KGB developed a three-tiered system for classifying the Russian hierarchy.

Category one included those patriarchs and metropolitans who were willingly and fully cooperating with the Soviet regime; category two included those who were loyal to the State and agreed to assume the "correct attitude"

*****ebook converter DEMO Watermarks*****

toward the regime; category three were those members of the hierarchy who were reluctantly cooperative with the State, but cooperative nevertheless.¹²⁵ There was no category four as the KGB permitted no active dissident priest to be promoted.

As for the rank and file clergy, according to Russian State Church leader Father Dmitri Dudko, “One hundred percent of the clergy were forced to cooperate to some extent with the KGB and pass on some sort of information—otherwise they would have been deprived of the possibility to work in a parish.”¹²⁶

Key Russian State Church clergy identified as KGB agents include Alexei Sergeyevich Buyevsky [Codename—KUZNETSOV], lay secretary of the Moscow Patriarchate’s Foreign Relations Department headed by Metropolitan Nikodim (Rotow).¹²⁷ The same office housed another Soviet agent, a monk named Iosif Pustoutov whom the KGB sent on various missions to Italy.¹²⁸ There was also Nikolai Ivovich Tserpitsky [Codename—VLADIMIR], private secretary and confidant to Metropolitan Nikodim.¹²⁹ Then there was Metropolitan Nikodim himself. His KGB Codename was ADAMANT.

Nikodim was one of the Russian State Church’s high-flyers—the Soviet equivalent of a Joseph Cardinal Bernardin.

Nikodim rapidly rose through church ranks, a certain indication he had KGB approval as no dissenter from the Party line was permitted to advance. In 1960, at the age of 31, he became the youngest bishop in Christendom. The following year he was put in charge of the Moscow Patriarchate’s Foreign Relations Department where he played an important role in the negotiations leading up to the Russian State Church’s acceptance into the WCC. In 1964, he was appointed Metropolitan of Leningrad. As a lead delegate and later a member of the WCC Central Committee, Nikodim was instrumental in blocking any potential condemnation of the Soviet invasion of Czechoslovakia in August 1968. In November 1975 at a meeting in Canterbury (England), he was elected one of the six presidents of the WCC. In the West, the person of Metropolitan Nikodim was highly esteemed. Pope John Paul I appeared to be particularly taken by the Russian. When Nikodim fell dead from a heart attack during a papal audience with Pope John Paul I in September 1978, the pontiff hailed the Metropolitan’s “saintliness.”

Nikodim was no stranger to the Holy See.

*****ebook converter DEMO Watermarks*****

In August 1962, two months before the opening of the Second Vatican Council, Metropolitan Nikodim representing the Russian State Church and the Soviet State met Eugène Cardinal Tisserant, Dean of the Sacred College of Cardinals representing the Holy See and Pope John XXIII, at the Convent of the Little Sisters of the Poor in Borny (Metz), France, to negotiate the terms of what has come to be known as the Pact of Metz or the Rome-Moscow Pact.

Under the terms of the quasi-secret agreement, the Holy See pledged to refrain from condemnation of Communism/Marxism at the upcoming Second Vatican Council in return for the presence of two representatives of the Russian State Church at the Council. The specific conditions under which the Soviet regime would permit the Russian State Church representatives to travel to Rome as official observers of the Council was worked out by Bishop (later Cardinal) Johannes Willebrands of the Netherlands, an assistant to Jesuit Cardinal Augustin Bea, President of the Pontifical Council for Promoting Christian Unity.

According to a report provided by the Bishop Paul Joseph Schmitt of the Diocese of Metz, “The decision to invite Russian State Church observers to Vatican Council II was made personally by His Holiness John XXIII with the encouragement of Cardinal Montini, who was counselor to the Patriarch of Venice when he was Archbishop of Milan. ...Cardinal Tisserant received formal orders to negotiate the accord and to make sure that it would be observed during the Council.”¹³⁰ The reader will note the hidden hand of Montini moving behind the scenes to insure his instructions to John XXIII were carried out.

Despite the fact that the Council Fathers wanted a full-scale discussion of Communism at the Council and many even signed a petition during the Council for Pope Paul VI to open the floor for a debate on Communism, the Council closed without so much as a peep on Communism, although the Council Fathers managed to condemn racism, nationalism, xenophobia and “anti-Semitism.”

Agent ADAMANT and the KGB had done their job well.

In addition to identifying Metropolitan Nikodim as a KGB agent, the Mitrokhin archives also confirmed Aleski I, Patriarch of Moscow as an agent of influence, and Aleski II, as a Soviet KGB agent.¹³¹

On August 28, 2004, the Vatican returned the venerated icon of Our Lady of Kazan to Aleski II and the Russian State Church.

*****ebook converter DEMO Watermarks*****

It is regrettable, but nevertheless true, that it was the hierarchy of the Russian State Church and not the regular clergy who were most compromised by the financial allurements and promises of advancement made by the KGB.

Soviet Penetration of the Holy See

Tucked away in the closing pages of Andrew and Mitrokhin's *The Sword and Shield* is a reference to a meeting held by senior officials of the KGB with representatives of the secret intelligence services of Bulgaria, East Germany, Hungary, and Poland and other Soviet Bloc countries in July 1967 in Budapest. The meeting was chaired by the new head of the KGB, Yuri Vladimirovich Andropov. At the time of his appointment, KGB agents and their "co-optees" numbered several million.¹³²

The meeting was called to determine the most effective means of diminishing the power and influence of the Vatican and its "capitalist" allies, most especially the "Main Adversary," that is, the United States. Of special concern to the Russians were the activities of the Roman Catholic Ukrainian Uniate Church, which despite decades of overt persecution, had managed to retain its independence from the Soviet State.¹³³ Andropov was reported to be obsessed with the notion that the Holy See was engaged in a major conspiratorial effort to subvert the Soviet Union.¹³⁴

The Mitrokhin papers indicate that on April 4, 1969, two years after the Budapest meeting, KGB chief Andropov ordered his agents to concentrate on penetrating the Vatican including the Roman Curia and all its departments. Among those entities singled out for special attention were the Congregation for the Eastern Church and the Russicum and other Pontifical colleges training priests for Eastern churches.¹³⁵

Active measures approved by Andropov included increased persecution of Catholic Ukrainian Uniates and their hierarchy and priests. Charges of sexual immorality were to be used to discredit the Uniate hierarchy.¹³⁶

The KGB was able to recruit three clerics, all of whom had been born in the Soviet Union to successfully infiltrate the Russicum and the Gregorian University.¹³⁷ The Soviet Secret Service also obtained the assistance of two Lithuanian clergy, one of whom was a bishop [Codename—Daktaras].¹³⁸

A follow-up report made to KGB chief Andropov indicated that by February 1975, secret intelligence agents from Poland, Czechoslovakia and Hungary had secured significant positions in the Vatican bureaucracy.¹³⁹

*****ebook converter DEMO Watermarks*****

Among religious orders, the Jesuits joined the Dominicans as a primary target of Soviet infiltration.

Vatican Officials selected for cultivation by KGB and Soviet Bloc agents included: Bishop Agostino (later Cardinal) Casaroli, Secretary, Roman Curia and future Secretary of State under Pope John Paul II; Bishop (later Cardinal) Johannes Willebrands, President of the Pontifical Council for Promoting Christian Unity; Archbishop (later Cardinal) Franz König of Austria and Ordinariate of Austria, Faithful of Eastern Rite; and Archbishop (later Cardinal) Giovanni Benelli in the Office of Secretary of State who was a confidant of Pope Paul VI.¹⁴⁰

The chief characteristics that KGB agents sought out in their lower level co-optees at the Vatican, especially those connected with the Secretariat of State, were corruption, lack of honesty, and immoral conduct.

Through the years there have been stories exposing Soviet subversives operating out of the Vatican or through other Church channels in Italy.

The anonymous Millenari in *The Shroud of Secrecy* tell the tale of a seminarian named Andrea Sanomonte who acted as a spy and courier for the Soviets. Sanomonte approached Don Pasquale Uva, founder of the House of Divine Providence in Bisceglie to apply for admission into the new fraternity. By chance, compromising materials suggesting Sanomonte was not the aspiring priest he pretended to be were found and handed over to the rector of the order. The Italian police were also called into the case. In the meantime, Don Uva sent the young man home. A more thorough investigation of the novice's room by the authorities later produced a day planner that contained secret coded materials of highly classified information regarding the Italian Navy.¹⁴¹

When the Mitrokhin dossier on KGB espionage in the Vatican was made public in 1999, Church officials offered no comment. This was in contrast to the Italian government, which published a list of politicians, journalists and other national personalities who were paid agents of the KGB. The Vatican has maintained strict secrecy on the issue of Soviet espionage and subversion against the Church.¹⁴²

The Homintern in AmChurch

One of the still unanswered and perhaps unanswerable questions that has arisen in connection with the Communist infiltration of the Catholic Church in the U.S. is whether or not Soviet subversion was a major factor in the rise

of homosexuality among Catholic priests and religious, especially after the Second Vatican Council?

We know that the Soviet Intelligence used homosexuals as full-time agents to compromise important targets who were attracted to their own sex. Quite probably, there were homosexuals among the Soviet agents sent to penetrate Catholic seminaries and houses of religion from the 1930s onward and that some of these agents rose to high office in AmChurch.

Also, in so far as Communism was able to help move the Vatican II Revolution forward, it can be said to have been a contributing factor in the doctrinal and moral breakdown of AmChurch that permitted the homosexual network to flourish in the Church.

Anything more specific is difficult to pin down.

From the Russian State Church experience it appears that ideological convictions, money and the promise of advancement proved sufficient inducement in bringing the hierarchy into the Soviet fold and keeping them there. Sexual blackmail, homosexual or otherwise, appears not to have played a major role in compromising the celibate or widowed Russian State hierarchy.¹⁴³

This was probably true of the Soviet infiltration of the Catholic hierarchy and other high-level clerical executives at the NCCB/USCC. Homosexual blackmail may have played a minor role in subverting or compromising American prelates and bureaucratic officials, but ideological convictions, money and the promise of advancement, no doubt, were more important factors over the long haul.

In conclusion, therefore, while the Church's enemies from *without*, including International Communism, contributed to the overall demoralization of the priesthood and religious life in the United States, the main impetus for the pro-homosexual paradigm shift in the Church in the second half of the 20th century came from *within*—in the form of expanded hierarchical, diocesan and religious order homosexual networks that flowed from the Cardinal O'Connell and Cardinal Spellman legacy— and by the election of a homosexual to the Chair of Peter.

Notes

1 Mary Ball Martínez, *The Undermining of the Catholic Church* (México, D.F., Mexico: 1991), 21–22. The book is available from the author at

Apartado Postal 57–212, 06501 México, D.F., Mexico. See <http://newmax.dataflux.com.mx/socios/undermining/>. Martínez was an accredited member of the Vatican press corps for 25 years and currently resides in Mexico City. She covered five Synods, two Papal conclaves, two Papal elections and two Papal funerals. I am indebted to Mrs. Martínez for her scholarship and her friendship.

2 Ibid., 23.

3 Ibid., 38–39.

4 Ibid., 43.

5 Modernism, however, remained deeply embedded in Academia in the United States and Europe.

6 Ibid., 44.

7 The Accademia dei Nobili Ecclesiastici was founded in 1701 by Pope Clement XI to prepare largely non-Romans for diplomatic service to the Holy See.

8 Vincenzo Gioacchino Raffaele Luigi Pecci who ascended the papal throne as Pope Leo XIII reigned from 1878 to 1903. His status as “Prisoner of the Vatican” in no way hampered his active papacy. He wrote 50 encyclicals and devoted his pontificate to seminary reform and the extension of Biblical studies. See Chapter 10 for his condemnation of Americanism. A biography of Pope Leo XIII is available at <http://www.newadvent.org/cathen/09169a.htm>.

9 See Pope Leo XIII’s Encyclical *Humanum Genus* On Freemasonry at <http://www.ewtn.com/library/ENCYC/L13HUMAN.HTM>. The document recalls the traditional condemnation of secret societies and specifically Freemasonry beginning with Pope Clement XII in the year 1738, and continuing through Benedict XIV, Pius VII, Leo XII, Pius VIII, Gregory XVI and Pius IX.

10 The Holy Office managed to hold the line against Freemasonry through the 1950s. The Code of Canon Law of 1917 (c. 2, 335), initiated by Pope Pius X and promulgated by Pope Benedict XV continued to prohibit membership in Masonry and similar sects under penalty of *ipso facto* excommunication. However, in the New Code of Canon Law promulgated by Pope John Paul II on January 25, 1983, all references to Freemasonry have been removed. The English text of the 1983 Code of Canon Law is available at http://mywebpages.comcast.net/enpeters/canonlaw_canonistics.htm. On

*****ebook converter DEMO Watermarks*****

November 26, 1983, Cardinal Ratzinger, Prefect of the Congregation for the Doctrine for the Faith issued a “Declaration on Masonic Associations” that reaffirmed the Church’s prohibition against Catholic membership in Masonic sects. See

<http://www.trosch.org/for/masons1983.html>.

11 John Jay Hughes, *Absolutely Null and Utterly Void The Papal Condemnation of Anglican Orders* (Washington, D.C.: Corpus Books, 1968), 190. The title of Hughes book is based on Pope Leo XIII’s Papal Bull *Apostolicae Curae* issued on September 13, 1896, which declared Anglican Orders null and void. Cardinal Rampolla was in favor of the recognition of Anglican Orders by the Holy See as an “ecumenical” gesture.

12 Donavan, ed., *A Papal Chamberlain*, 244.

13 Martínez, 36.

14 Msgr. Vigilio Dalpiaz, *Cardinal Merry Del Val*, (Vatican City: 1937), 60.

15 Martínez, 36.

16 The body of Crown Prince Rudolf’s young mistress, the Baroness Maria (Mary) Vetsera, was buried at the cemetery of the Cistercian Abbey of the Holy Cross in Heiligenkreuz. The Emperor converted Mayerling into a penitential convent of Carmelite nuns.

17 Giuseppe Melchiorre Sarto was born on June 2, 1835, to a poor family in the Province of Treviso, in Venice. His exceptional intellectual and spiritual qualities were recognized at a young age and he received a scholarship to the Seminary of Padua where he completed his studies in the Classics, Philosophy and Theology with honors. He was ordained in 1858, and continued his studies of St. Thomas Aquinas and canon law while carrying on his priestly functions in the Diocese of Treviso. He was particularly solicitous in the matter of the religious education of adults. In 1875, he was made a canon of the Cathedral of Treviso, and nine years later became Bishop of Mantua. At the secret consistory of June, 1893, Pope Leo XIII who was attempting to extricate the Holy See from a myriad of political intrigues with the Italian government, made Sarto a cardinal and appointed him Patriarch of Venice. The pontificate of Pope Pius X was distinguished by its support of seminary reform and reorganization and excellence in priestly formation. Pope Pius X also established the Biblical Institute in Rome under the direction of the Jesuits. In March 1904, he created a special congregation to undertake the updating of the Code of Canon Law under the supervision of

Msgr. (later Cardinal) Gasparri. The Curia was also reorganized under a new system of tribunals, congregations and offices. Personally, Pius X was known as the “Pope of the Eucharist” because of his special devotion to the Blessed Sacrament and for his personal sanctity and strength of character. He was also a great patron of the Gregorian chant and the arts. Pope Pius X died August 20, 1914, on the eve of the Great War. He was canonized a saint by Pope Pius XII on May 29, 1954. See <http://homepages.together.net/~stpious/patron.htm>.

18 O’Neill, *Cardinal Herbert Vaughan*, 311.

19 See Edith Starr Miller (Lady Queensborough), *Occult Theocracy*, Vol. I., (Hawthorne, Calif.: Christian Book Club; reprint Los Angeles: Christian Book Club of America, 1968), 679. Cardinal Rampolla is listed as a part of the “constituent origination assemblies of the OTO” in the “Manifesto of the OTO.”

20 Msgr. Ernest Jouin later went on to found and edit the well-known *International Revue of Secret Societies* from 1912 to 1930.

21 Edith Miller, 575.

22 Ibid., 572–573.

23 For additional information on Aleister Crowley and the OTO and its connections to other occult sects of the day see Piers Compton, *The Broken Cross—The Hidden Hand in the Vatican* (Cranbrook, Western Australia: Veritas Publishing Co., 1984). Mr. Compton was the literary editor of the highly respected English Catholic weekly *The Universe*. Somerset Maugham, a fellow Englishman and homosexual, who knew Crowley well described him as a fake, “but not wholly a fake.” Branches of the OTO still exist including chapters in the U.S. and there are a number of websites dedicated to the Order’s occult practices that include ritualistic homosexuality. Writer R.E.L. Masters in *The Homosexual Revolution—A Challenging Expose of the Social and Political Directions of a Minority Group* (New York: Belmont Books, 1962), notes that a chapter of the OTO was founded in New York City in modern times, but it was disbanded when the members seemed more interested in raw sex than the occult.

24 Craig Heimbichner, “Did a Freemason Almost Become Pope?” *Catholic Family News*, August 2003 available at <http://www.cfnews.org/ch-ramp.htm>.

25 See Aleister Crowley: The Biographical Project at http://www.popsubculture.com/pop/bio_project/aleister_crowley.html. 26

*****ebook converter DEMO Watermarks*****

Martínez, 37.

27 Biographical data on Pope Benedict XV is available at http://en.wikipedia.org/wiki/Pope_Benedict_XV. His Encyclicals are available at <http://www.cin.org/ftpb15.html>.

28 Martínez, 46.

29 Born on May 31, 1857, in Desio (Lombardy) in northern Italy, Achille Ratti was educated and trained as a priest of the Archdiocese of Milan. He attended the Gregorian University in Rome where he earned a triple doctorate and in 1907 became the chief director of the Ambrosian Library in Milan until Pope Pius X made him head of the Vatican Library. He was elevated to Cardinal by Pope Benedict XV in 1921 and given the See of Milan. Eight months later he was elected pope.

30 Martínez, 49.

31 The full texts of encyclicals issued under the pontificate of Pope Pius XI are available at http://www.vatican.va/holy_father/pius_xi/encyclicals/index.htm.

32 For an insightful examination of the long-term repercussions of the Vatican's Italian Concordat of 1929 see Amerigo, *Iota Unum*, 167–172.

33 See Anthony Rhodes, *The Vatican in the Age of Dictators [1922–1945]* (New York: Holt, Rinehart and Winston, 1973) for a full analysis of the Vatican's pre-war concordats including the concordat with Hitler in 1933.

34 Ibid., 21. See Pope Pius XI's Encyclical *Non Abbiamo Bisogno* On Catholic Action in Italy, June 29, 1931 at http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_29061931_non-abbiamo-bisogno_en.html.

Also see Martínez, *The Undermining* in which the author covers the intrigues surrounding the decision of Pope Pius XI to condemn *Action Française* in an apparent contradiction to his well-known policies on Church-State relations.

35 Martínez, 50–51. Also see John A. Dick, *The Malines Conversations Revisited* (Brussels: Louvain University Press, 1989) and Leon-Joseph Cardinal Suenens, *A Controversial Phenomenon Resting in the Spirit*, Malines Document No. 6. (Dublin, Ireland: Veritas Press, 1987).

36 Ibid., 56–63.

37 Rhodes, 209.

38 Groomed from birth for the papacy, the future Pope Pius XII was born Eugenio Pacelli on March 2 1876. Contrary to popular belief his ancient ancestry was not Roman. His ancestors came from Aquapendente (Lazio Region, Province of Viterbo) an ancient bordertown just outside Rome. In the 1840s Pacelli's grandfather, Marcantonio, emigrated from the region to the Eternal City and secured a position as a clerkship in Interior Ministry. He later studied canon law and became a confidant in legal matters to Pope Gregory XVI. The Pacelli family followed Pius IX into exile. Marcantonio later helped launch *L'Osservatore Romano*, the Vatican newspaper. Pacelli's father, Filippo, was a Consistorial lawyer. Under Pope Leo XII the Pacelli family began to take a more active role in Vatican finances. According to Mary Ball Martínez, Pacelli's uncle, Ernesto, was a member of the Rothschild banking firm that made a large loan to Papal States under Gregory XVI. He also set up the first offices of the Banco de Roma. As a youth, Eugenio Pacelli was granted a papal dispensation to study privately for the priesthood. The ostensible reason for the dispensation was that the young Pacelli suffered from "delicate health," an oddity since the Pacelli family was notoriously robust with Marcantonio living to 102 and his brother Felice to 103. In any case, Pacelli, like Montini, was not subjected to normal seminary life or vetting. Interestingly, Pacelli was sent to the radically modernist Istituto Capranica by Cardinal Rampolla for the last two years of his training for the priesthood. He was ordained a priest on April 2, 1899, and continued his training for the Vatican Diplomatic Corps under the watchful eye of Rampolla who became Pacelli's long-time patron and mentor. In 1917, Pacelli was consecrated bishop by Pope Benedict XV and then sent on diplomatic mission to Bavaria and Germany as Apostolic Nuncio. He received the red hat at the December 16, 1929 Consistory and took Cardinal Gasparri's post as Secretary of State under Pius XI on February 9, 1930, at the youthful age of 53. Pacelli's personality and character differed remarkably from his predecessor Pius XI who possessed a superior intellect and a steadfastness in the face of a good fight. The historian Anthony Rhodes records that the Spanish Ambassador to the Vatican told the German Ambassador, Ernst von Weizsacker, in 1937, that "Pacelli presents no real counterweight to Pius XI, because he is completely devoid of will and character. He hasn't even got a particularly good mind." On the other hand, the French Ambassador Vladimir d'Ormesson credited Pacelli with piety, culture and a sharp intelligence. According to Montini, since Pius XII was a

canon lawyer and not a theologian, he generally left the drafting of his encyclicals to others. Msgr. (later Cardinal) Domenico Tardini, who was close to Pacelli, said that the man was gentle and shy by nature (some of his critics used the blunt description *effete*) and affirmed he was not born with the fighting temperament of a Ratti. Nevertheless, when it came to moving the vision of NewChurch forward, Pacelli proved himself both capable and willing.

39 See Annibale Bugnini, *The Reform of the Liturgy 1948–1975, La riforma liturgica*, translated by Matthew O’Connell (Collegeville, Minn.: The Liturgical Press, 1990).

40 Ibid., 7.

41 Members of the Commission for Liturgical Reform established by Pius XII on May 28, 1948, included Presidents, Cardinal Clemente Micara and Cardinal Gaetano Cicognani; Secretary, Annibale Bugnini; and members Anselmo Albareda, OSB, Augustin Bea, SJ, Carlo Brago, CM, Msgr. Alfonso Carinci, Abbot Cesario D’mato, Msgr. Enrico Dante, Msgr. Amato Pietro Frutaz, Joseph Löw, CSSR, and Luigi Rovigatti.

42 Bugnini, 5–13.

43 Ibid. See also Martínez, 104.

44 See Guimarães, *Murky Waters*, 123–125.

45 Hebblethwaite, *Paul VI*, 181.

46 Martínez, 16.

47 See Joseph A. Komonchak, editor, *History of Vatican II—Announcing and Preparing Vatican Council II—Toward a New Era in Catholicism*, Vol. I. (Maryknoll, New York: Orbis Books, 1995), 80, 416.

48 Ibid., 80.

49 Ibid.

50 Ibid., 81.

51 Bugnini, 314.

52 Komonchak, 81.

53 Bugnini, 6.

54 Bugnini, 6–7.

55 White, *The Diocesan Seminary*, 349. See also Likoudis, *Amchurch Comes Out*. Likoudis documents the dominant role of homosexual clerics and religious in the Liturgical Reform Movement.

56 Ibid., 359.

57 See *Gaudium et Spes* Pastoral Constitution on the Church in the Modern World promulgated by Pope Paul VI on December 6, 1965, for a description and features of the “modern world.” The document is available at <http://www.ewtn.com/library/COUNCILS/v2modwor.htm>.

58 See Amerio, *Iota Unum* for an in-depth examination of the importance of Latin in the life of the Church, pp. 56–60, 623–626.

59 White, 290.

60 Thomas J. Reese, SJ, *Inside the Vatican The Politics and Organization of the Catholic Church* (Cambridge, Mass.: Harvard University Press, 1996), 89. Until World War II, Italians made up the majority of the Curia as well as the College of Cardinals who voted to fill the Chair of Peter when it fell vacant usually due to death of a legitimate pope.

61 Ibid.

62 Komonchak, 69.

63 This statement may come as a surprise since Pope Pius XII was considered to be virulently anti-Communist. Here, however, we are concerned not so much with public relations as we are with concrete actions. Within this frame of reference, the evidence supports the conclusion that while Pacelli was Secretary of State and as Pope Pius XII, he advanced the interests of the Marxists up to June 28, 1949, when it became politically necessary to condemn Communism. (see *Decree of the Holy Office Against Communism*, July 1, 1949, AAS 41(1949) 334). The outright support of the pontificate of Pius XII for the Allies in WWII was ill-disguised under a banner of “neutrality” that, in fact, did not exist. In 1941, when President Roosevelt needed the support of Catholic voters for his Lend-Lease program to Stalin, Pius XII circumvented *Divini Redemptoris* to permit Catholics in the U.S. to support the action. The task was accomplished through diplomatic channels by instructing the Papal Nuncio in Washington, D.C. to stifle Catholic hierarchical and lay opposition to American aid to the Soviet Union. That Pius XII willingly took part in a plot to eliminate Hitler from power is now a matter of historical record. In Anthony Rhodes, *The Vatican in the Age of Dictators [1922–1945]* we learn that millions of dollars were transferred, usually by Cardinal Spellman to the Vatican. Ostensibly Catholics were told that the money came from the Knights of Columbus, when in fact it came from secret State funds at Roosevelt’s disposal to assist

*****ebook converter DEMO Watermarks*****

the Allied war effort. One of the starkest incidents of the Holy See's actions that greatly benefited Stalin was the Holy See's silence in face of the Katyn Forest Massacre. The coldblooded murders of more than 20,000 Polish officers and intelligencia were carried out in April 1940. The Poles were captured by the Red Army after the Soviets invaded eastern Poland in September 1939. The massacre was carried out by the Soviet NKVD under orders from Stalin, but was attributed to the Nazis. Both Churchill and Roosevelt knew the truth, but withheld it from the American people out of political considerations. There is no question that the Vatican—the listening post of the world—also knew the truth about the Katyn Forest Massacre, but it remained silent to assist the Allied war effort. While International Jewry is forever harping on the question, “What did Pius XII do for the Jews?” perhaps it's time for Catholics to ask, “What did Pius XII do for Catholics and other Christians before, during and after WWII under Stalin and his heirs?” See also Martinez, “Safeguarding the Marxists,” in *Undermining*, pp. 78–88.

64 *Divini Redemptoris* is available at

http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_19031937_divini-redemptoris_en.html.

65 See Chapter 5, footnotes 193 and 195 for details on the VENONA Codex.

66 Andrew and Mitrokhin, *The Sword and the Shield*, 107.

67 Topitsch, *Stalin's War*, 139.

68 The traitor Alger Hiss came from a privileged Baltimore Episcopalian background. He graduated Phi Beta Kappa from Johns Hopkins University and attended Harvard Law School after which he became a protégé of Felix Frankfurter and clerked for Supreme Court Justice Oliver Wendell Holmes. In September 1936, three years after he entered government service, Roosevelt's Undersecretary Sumner Wells, a flaming homosexual, whether by coincidence or Soviet design, brought Hiss into the State Department. Hiss quickly moved up the governmental ladder forming close friendships with Undersecretary of State Dean Acheson and Secretary of State Stettinius. He went on to play a major role at the Yalta Conference and in the formation of the United Nations as Executive Secretary of Dumbarton Oaks Conference of 1945 in San Francisco. Hiss left the State Department the following year to become President of the Carnegie Endowment for International Peace. He was identified as a Soviet agent by ex-Communists Whittaker Chambers and

Elizabeth Bentley before the House Un-American Activities Committee in July 1948. Throughout his trial and long afterwards, Hiss was defended by the elite of the Eastern Establishment. In 1950, Hiss was convicted of perjury (not espionage) and sentenced to prison for five years. The VENONA Codex confirmed his guilt on both accounts, i.e., espionage and perjury. As for Sumner Wells, President Roosevelt was forced to fire his major security risk when the intoxicated Undersecretary attempted to force himself on a colored attendant on a Pullman, and the porter reported the incident to his superiors. Harry Dexter White, Assistant Secretary of the Treasury handed over engraving plates and ink from the U.S. Bureau of Engraving and Printing to the Soviets so that they could counterfeit post-war currency in Germany at cost of millions of dollars to U.S. taxpayer. White died of a heart attack in 1948 shortly after he was identified as a Soviet agent by exCommunist Elizabeth Bentley. Lauchlin Currie, who operated under the Silvermaster spy ring, was FDR's top personal aide and White House liaison to the State Department. He provided Stalin with an in-depth preview of America's diplomatic strategy for post-war Europe. That knowledge fortified the Soviet dictator's intransigent position at Yalta. Currie worked closely with Owen Lattimore, the Director of the Page School of International Relations at Johns Hopkins University, who played an important role in the fall of China to the Communists. Other key Americans spying for the Soviets included Maurice Halperin, head of the Research Division of the OSS, aeronautical scientist William Perl, and physicist Theodore Hall. The VENONA ciphers confirmed that Julius Rosenberg was an active NKGB agent and that he and his wife Ethel Rosenberg supplied Stalin with priceless atomic secrets that saved the Soviets a great deal of time and money and changed the political balance of world power forever. The VENONA Codex also exposed U.S. Congressman Samuel Dickstein as a NKVD agent in the late 1930s who spied on his own country for money. It was Dickstein who introduced the original legislation that served as the basis for the creation of the House Committee on Un-American Activities.

69 See *Straight After Long Silence*.

70 Part of the logistical program for the Lend-Lease Program to the Soviets included the building of a massive air base at the Great Falls Montana Municipal Airport named East Base that provided an air route to Ladd Field, Fairbanks, Alaska and then to the Soviet Union. According to Lynnette Baughman, author of the fictional thriller *A Spy Within* (Dallas, Texas:

*****ebook converter DEMO Watermarks*****

Wilson and Associates, 1999), “The Soviets sent tons of blueprints, patents, maps, government documents, catalogues of industrial and military products, and much more out of the United States through Great Falls, Montana.”

“Under the guise of ‘diplomatic mail,’ 50 black suitcases at a time were loaded aboard U.S. bombers en route to Russia (via Fairbanks, Alaska) under the U.S. Lend-Lease program,” Baughman reported.

71 Ibid.

72 As a whole the Federal Bureau of Investigation even with its WASPish and Masonic roots, (the FBI had its own Masonic Lodge, the Fidelity Chapter that met on Monday nights), made better use of information provided by ex-Communists who knocked on their doors than did British Intelligence. The same was true of the Central Intelligence Agency, albeit, that all U.S. Intelligence Services were driven by the elite of the “Eastern Establishment” and riddled with Soviet spies.

73 Both the U.S. House of Representatives and Senate had established committees to investigate and hold hearings on the issue of domestic subversion and espionage. The House Committee on Un-American Activities (HUAC) was created in May 1938 to investigate domestic subversion in the United States under the chairmanship of ten-term Congressman Martin Dies, Jr. In 1947, it held hearings on the Soviet infiltration and subversion of the Hollywood Motion Picture Industry. The following year it heard from Elizabeth Bentley and Whittaker Chambers on the Soviet penetration of Federal agencies. In the U.S. Senate, in reaction to the charges of Soviet espionage in the United States made by Senator Joseph McCarthy (R. WI), the Democrats created a Special Subcommittee on Internal Security of the Senate Foreign Relations Committee Hearings. Senate hearings on Soviet espionage opened on March 8, 1950 under the chairmanship of Senator Millard E. Tydings of Maryland. 8, 1950 under the chairmanship of Senator Millard E. Tydings of Maryland. page report that Senator McCarthy’s claims of wide-scale Soviet infiltration and subversion of the Executive branch of government were “unfounded.” The following year, on July 25, 1951, the Senate Internal Security Subcommittee held hearings on the fall of China to the Communists. In 1953 and 1954, the Permanent Subcommittee on Investigations of the Committee on Government Operations, chaired by Senator McCarthy, held a large number of closed executive sessions and public hearings on Communist infiltration and espionage in the United States.

74 A native of Philadelphia and Quaker, Whittaker Chambers studied at Columbia University. He joined the CP/USA in 1924, and worked for the *Daily Worker* and *The New Masses*. After his recruitment as a Soviet spy, Chambers (Codename—KARL) operated under Alexandr Ulianovsky, a member of the GRU, Soviet military intelligence, and became a major player in the Russian espionage apparatus in the U.S. In April 1938 he abandoned the Party and his life as a Soviet agent. He joined the staff of *Time* magazine. Chambers later testified that Alger Hiss [Codename—ALES] was working for the Russians, although his testimony at the time was widely disbelieved given Hiss' Eastern Establishment credentials and prominent social standing. Chambers continued to be vilified in the liberal press of the 1950s. His final vindication came with the public release the VENONA Codex in 1995. See Whittaker Chambers, *Witness—An Autobiography* (New York: Random House, 1952).

75 Louis Budenz's books on Communism included *The Techniques of Communism* (New York: Arno Press, N.Y. Times Corporation, 1954). During his debriefings with the FBI and in his testimony before the U.S. House and Senate Committees investigating internal subversion, Budenz identified many Establishment figures as Communist agents including key Communists in the Roosevelt Administration and on powerful Establishment "think tanks" that included the Institute for Pacific Relations (IPR), the epicenter of all Soviet activity in the Far East. The IPR was also served as an important conduit for the placement of Party members, Soviet agents and those sympathetic to the Communist cause in high-level government posts. When Budenz testified before the McCarran Committee on the IPR's role in the fall of China to the Communists, he identified virtually every officer and lead staffer as a Communist or under Communist discipline including Owen Lattimore and millionaire Frederick Vanderbilt Field. Budenz's testimony was challenged by Professor Carroll Quigley of Georgetown, author of *Tragedy and Hope—A History of the World in Our Time* (New York: Macmillan Company, 1966), an insider's guide to the Establishment and New World Order. Quigley denounced Budenz's testimony against Lattimore and Field as entirely false. He said it was part of the "radical Right fairy tale" meant to mislead Americans into thinking that there is "a well-organized plot by extreme Leftwing elements, operating from the White House itself and controlling all the chief avenues of publicity in the United States, to destroy the American way of life." The VENONA Codex supported Budenz's accusations. Quigley

should and maybe did know better as he was well aware of the cooperation between the Establishment and support for the Bolshevik Revolution. In *Tragedy and Hope*, Quigley may have revealed more than he should when he wrote, “There does exist, and has existed for a generation, an international Anglophile network which operates, to some extent, in the way the radical Right believes the Communists act. In fact, this network, which we may identify as the Round Table Groups, has no aversion to cooperating with the Communists, or any other groups, and frequently does so. I know of the operations of this network because I have studied it for twenty years and was permitted for two years, in the early 1960’s, to examine its papers and secret records. I have no aversion to it or to most of its aims and have, for much of my life, been close to it and to many of its instruments. I have objected, both in the past and recently, to a few of its policies (notably to its belief that England was an Atlantic rather than a European Power and must be allied, or even federated, with the United States and must remain isolated from Europe), but in general my chief difference of opinion is that it wishes to remain unknown, and I believe its role in history is significant enough to be known.” Another interesting aside to the Budenz story is that in his testimony on September 23, 1953, before Senator Joseph McCarthy’s Senate Permanent Subcommittee on Investigations of the Committee on Government Operations in New York on “Communist Infiltration in the Army,” Budenz identified Corliss Lamont (1902–1995) as an active member of the Communist Party. Corliss Lamont was the son and heir of the Wall Street tycoon and internationalist, Thomas W. Lamont of the House of Morgan, that helped bankroll the 1917 Bolshevik Revolution. Corliss and his parents, Thomas and Flora Lamont later helped finance the CP/USA as well as many Communist front organizations. The young Lamont also managed a flourishing career as a philosopher, writer and poet and taught a course in “Humanism” at Columbia University where a chair in Civil Liberties was established in his name. Budenz was never so honored. Lamont denied that he was ever a member of the CP/USA but VENONA proved him to be a liar and perjurer. As a millionaire and son of a millionaire he was, as Budenz described him, part of the Communist “caste system.” As Budenz repeatedly stated, Communism is not a classless society. The rich and powerful like the Lamonts and the Fields were the Vanguard—the New Chosen People—the fulfillment of the Messianic message. The proletariat and everyone else were their servants and slaves.

76 Romerstein and Breindel, *The Venona Secrets*, 413.

77 Roy, *Communism and the Churches*, 84, 89, 221.

78 Ibid., 238.

79 See Hearings before the Committee on Un-American Activities “Investigation of Communist Activities in the New York City Area,” Parts 5, 6, 7, and 8 held from July 6–14, 1953. Gitlow’s statement is found in Part 5, p. 2018.

80 Millenari, *The Shroud of Secrecy*, 167. The Millenari claimed that in 1935, the Italian Secret Service revealed that Lenin had ordered 100 Communist students to infiltrate seminaries and novitiates in Western Europe with the intention of seeking ordination to the priesthood. The long-term goal was to place the Communist agents in positions of importance within their respective national churches.

81 See Cqlie and Albert Vassart, “The Moscow Origin of the French ‘Popular Front,’” in Milorad M. Drachkovitch and Branko Lazitch, eds. *The Comintern: Historical Highlights: Essays, Recollections, Documents* (Stanford, Calif.: Stanford University Press, 1966). See Alliance Reprint Series, *COMPASS*, the Journal of Communist League, April 1994, no. 112, “The Popular Front in France” at http://www.allianceml.com/CommunistLeague/PopularFrontFranceSpain_Final.htm.

82 Ibid.

83 Roy, 127.

84 Ibid.

85 See Hearings before the Committee on Un-American Activities “Investigation of Communist Activities in the New York City Area,” July 6–14, 1953.

86 Roy, 235.

87 Ibid., 236.

88 Manning Johnson Testimony, 1953 Hearings, pp. 2278–2279. Johnson’s reference to the “Living Church Movement” refers to the Bolshevik attempt to introduce radical reforms within the Russian State Church and other churches that would accommodate Communist ideology.

89 Ibid.

90 Ibid. See also David Nelson Duke, *In the Trenches with Jesus and Marx—*

*****ebook converter DEMO Watermarks*****

Harry F. Ward and the Struggle for Social Justice (Tuscaloosa, Ala.: University of Alabama Press, 2003).

91 Roy, 90.

92 Ibid., 89.

93 Ibid., 94.

94 Of all the testimony of ex-Communists offered before the House and Senate Committees investigating Communist espionage in America, that of Elizabeth Terrill Bentley, dubbed the “Red Spy Queen,” proved to be among the most damaging to the operations of the Soviet apparatus operating in the United States. In *Out of Bondage* (New York: Devin-Adair Co., 1951), Bentley describes her transformation from a Vassar College and Columbia University graduate to anti-fascist fellow traveler to CP/USA member, Soviet courier and “steeled Bolshevik.” Shortly after Bentley joined the Party in 1935–1936, she was recruited as an underground agent. She later became the lover and full-time accomplice of Jacob Golos, a high level Soviet spy and assassin who ran a network of about 80 agents that included (after 1942) Julius Rosenberg. The Soviets’ code name for Bentley was UMNITSA (“Clever Girl”). In her testimony, Bentley named 100 active Soviet agents in the United States including Alger Hiss whom Whittaker Chambers had already identified as a Soviet agent in 1939, and Nathan Gregory Silvermaster, who was a professor at a Catholic college. Bentley revealed that the Soviets were in the process of shifting their espionage efforts to international agencies such as the United Nations and its affiliate agencies including the U.N. Educational, Social, and Cultural Organization (UNESCO) in Paris. She also revealed that the CP/USA Central Control Commission and Moscow kept detailed dossier on every Party member that included his background and “weaknesses.” It should be noted that Bentley had knowledge of the operations of only four of at least twenty Soviet spy rings that were operating in the U.S. Although Bentley was unmercifully raked over the coals for her “immoral life” and her testimony dismissed as “the bizarre rantings of a neurotic old maid” by the liberal press, she was vindicated in the end by VENONA.

95 Elizabeth Bentley, *Out of Bondage*, 42. The book was ghost-written.

96 Ibid.

97 Ibid.

98 Ibid., 45.

99 Manning Johnson, 1993 Hearings, pp. 2278–2279.

100 Bentley, 201.

101 Roy, 288–289.

102 Ibid., 281.

103 Ibid., 283.

104 Ibid., 360.

105 Ibid., 367.

106 See Bella Dodd, *School of Darkness*, (New York: P.J. Kennedy and Sons, 1954), 162.

107 Roy, 59.

108 Ibid., 134.

109 Budenz estimated that the CP/USA had recruited as many as 35,000 professors and teachers, many dues paying Party members. New York City universities and colleges such as Columbia University were major targets of Soviet propaganda and recruitment as were teachers' unions.

110 In the 1950s, a young novice at St. Vincent's Archabbey in Latrobe, Pa. by the name of Brother Joseph Natale said he was present at a public lecture in which Bella Dodd discussed the Soviet infiltration of the Catholic Church. Brother Joseph left St. Vincent's before taking final vows and went on to establish Holy Family Monastery in Berlin, N.J., which offered the traditional Mass of the Roman rite. The monastery also contained a Catholic printing office. Forty years after Brother Joseph heard the Dodd speech, he recalled, "I listened to that woman for four hours and she had my hair standing on end. Everything she said has been fulfilled to the letter." His recollections were first recorded in the fall 1989 issue of "Crying in the Wilderness," a newsletter printed by the brothers at Holy Family Monastery.

She [Bella Dodd] said that of all the world's religions, the Catholic Church was the only one feared by the Communists, for it was its only effective opponent. Speaking as an ex-Communist, she said "In the 1930's, we put eleven hundred men into the priesthood in order to destroy the Church from within." The idea was for these men to be ordained and then climb the ladder of influence and authority—to come to be Monsignors and Bishops. Back then she said, "Right now they are in the highest places, and they are working to bring about change in order that the Catholic Church will no longer be effective against Communism." She also said that these changes would be so drastic that "you will not recognize the Catholic Church." Once these men

*****ebook converter DEMO Watermarks*****

had become bishops, their influence could be widely spread because “Bishops beget bishops” and these agents would use their influence to elevate and promote clergymen who are not necessarily dedicated Communists, but who were of a progressive and liberal mentality, and whose influence could be counted on to foster a new philosophy and theology within the ranks of the clergy. Once the clergy were infected they would pass this infection to the laity. The whole idea was to destroy, not the institution of the Church, but rather the Faith of the people ...through the promotion of a pseudo-religion: something that resembled Catholicism but was not the real thing. Once the Faith was destroyed, then the dismantling of the institution would take place. She explained that there would be a guilt complex introduced into the Church ... to label the “Church of the past” as being oppressive, authoritarian, full of prejudices, arrogant in claiming to be the sole possessor of truth, and responsible for the divisions of religious bodies throughout the centuries. This would be necessary in order to shame Church leaders into an “openness to the world” and to a more flexible attitude toward all other religions and philosophies. The Communists would then exploit this openness in order to undermine the Church. What is to be made of Dr. Bella Dodd’s statements on the Communist infiltration of the Catholic Church beginning with Lenin and continuing into the Cold War era and perhaps beyond? Certainly her claim that the Communists had drawn up plans to infiltrate the American clergy and other religious institutions was supported, at that time, by the testimony of other Communist defectors like Manning Johnson and Elizabeth Bentley. At first, her statement that “we,” presumably the Soviets, placed 1,100 men into the priesthood seems extravagant, but when one recalls that the CP/USA recruited some 35,000 teachers and professors and that the KGB included not only thousands of agents but also several million “cooperators,” then that number does not appear to be out of line. Further, in 1969, Dr. Richard Day, the National Medical Director of Planned Parenthood and an Eastern Establishment figure repeated many of the same statements that Dodd had made. The date of the Day speech was March 20, 1969 and the occasion was a meeting of the Pittsburgh Pediatric Society. In “Family Planning: Infant Mortality, Gene Frequency, Abortion and Other Considerations,” Dr. Day described the workings of a New World System that he said was already in place and functioning. Among other things, this New World System would replace traditional religion with a new belief system that excluded doctrine and morals, but it would appear to be the real thing, said Day. Of special

interest to the Homosexual Collective is the prediction of Dr. Day that “homosexuals would be given permission to act out.” As if on cue, the Stonewall Inn riots, “a flash point” in the history of the Homosexual Collective that laid the foundation for the modern Homosexual Movement made national and world headlines in June 1969, just three months and one week after the Day speech. The Day lecture is analyzed by Dr. Larry Dunegan of Pittsburgh in a series of tapes and interviews with Randy Engel produced by the U.S. Coalition for Life, Export, Pa.

111 See Gordon W. Prange, *Target Tokyo—The Story of the Sorge Spy Ring* (New York: McGraw-Hill, 1984).

112 Will and Ariel Durant, *A Dual Autobiography* (New York: Simon and Schuster, 1977), 35.

113 It should be remembered that Catholic seminaries and the national bureaucracy of the NCWC and the NCCB/USCC were not the only Catholic institutions to be infiltrated. Herbert Romerstein and Eric Breindel in *The Venona Secrets* cite the Paulist Order as a target of Soviet subversion as well as the Holy Name Society, Knights of Columbus and various Catholic trade unions. For an expanded explanation of the Communist “Outstretched Hand” policy see Francis J. Murphy, *Communists and Catholics in France 1936–1939: The Politics of the Outstretched Hand* (Gainesville, Fla.: University of Florida Press, Monographs in Social Science, no. 76, 1989).

114 See Andrew and Mitrokhin, *The Sword and the Shield*.

115 See John Dombrowski, “The War of the Soviet Secret Police Against God” at <http://www.catholic.net/RCC/Periodicals/Faith/2001-02/books3.html>. In his review of the Andrew-Mitrokhin text, *The Sword and the Shield*, Dombrowski, a Catholic historian, provides additional insights into the Communist penetration and exploitation of Christian churches in the Soviet Union and abroad.

116 Ibid.

117 Andrew and Mitrokhin, 487.

118 Ibid., 499.

119 Ibid.

120 Ibid., 487.

121 Ibid., 486–487.

122 Ibid., 503.

123 Ibid., 488.

*****ebook converter DEMO Watermarks*****

124 Ibid., 497–499. When Mitrokhin defected from the Soviet State he brought with him copies of thousands of KGB secret archives, and classified documents.

125 Ibid., 491.

126 Ibid., 490.

127 Ibid., 488.

128 Ibid., 489.

129 Ibid., 490.

130 For details on the Rome-Moscow Pact see Guimarães, “The Vatican-Moscow Agreement,” at <http://www.fatimacrusader.com/cr73/cr73pg32.asp>.

131 Andrew and Mitrokhin, 507.

132 Ibid., 549.

133 Ibid., 500.

134 Ibid., 500–501.

135 Ibid., 501.

136 Ibid.

137 Ibid.

138 Ibid.

139 Ibid., 503.

140 Ibid.

141 Millenari, *Shroud of Secrecy*, 170.

142 “The Vatican Was Among KGB’s Objectives,” Zenit Report, 12 October 1999, Rome.

143 Orthodox canonical legislation admits married men to the priesthood. Bishops, however, are elected from among celibate or widowed clergy. THE HOMOSEXUAL COLLECTIVE

Chapter 19

Pope Paul VI and the Church’s Paradigm Shift on Homosexuality Pope John XXIII—The Interim Pope

Angelo Giuseppe Roncalli, known to the world as Pope John XXIII, served as the critical interim link between the pontificates of the two great framers and implementers of the Revolution in the Catholic Church—Pope Pius XII (Eugenio Pacelli) and Pope Paul VI (Giovanni Battista Montini). Roncalli’s powerful Roman patronage from the Rampolla crowd, his “progressivist” leanings and his advanced age were sufficient to qualify him as an apprentice

*****ebook converter DEMO Watermarks*****

pope, but not a leader of the Revolution.

A Lombard, like Battista Montini, Roncalli was born on November 25, 1881, in Sotto il Monte, Italy, in the Diocese of Bergamo. He was the fourth child in a family of 14. The extended Roncalli family headed by his greatuncle Zaverio were poor—sharecroppers with a heavy dependency on the goodwill of their landlord. Life was difficult.¹

Roncalli was attracted to the priesthood at a very early age. In his memoirs, he said that he never knew a time when he did not want to be a priest. He began as a day student at the tender age of nine at the episcopal college at Celana, but after a trying year he returned home where he was tutored by his parish priest, Don Francesco Rebuzzini.² He entered the junior seminary at Bergamo at age 11 in November 1893.

Thereafter, his training for the priesthood progressed in an ordinary manner until a chance meeting on September 17, 1899, with Msgr. Giacomo Maria Radini-Tedeschi.

Msgr. Radini-Tedeschi, a canon at St. Peter's in Rome with important Curial connections, would later become Roncalli's lifelong patron and protector. The 42-year-old Radini-Tedeschi extended a general invitation to the aspiring cleric to come to Rome to study, but the acceptance was delayed until Roncalli won a scholarship to the Pontifical Seminary in Rome.³

From January 1901 to 1905, with a singular interruption of one year to complete compulsory military service, Roncalli remained at the Roman College. Following his ordination as a priest of the Diocese of Bergamo on August 10, 1904, he stayed in Rome to complete his degree in canon law. Once again, Providence intervened.

In 1905, Pope Pius X embarked upon a program to defang Cardinal Rampolla's Modernist allies. He made Radini-Tedeschi a bishop and kicked him upstairs. Bishop Radini-Tedeschi selected Roncalli to accompany him to the Diocese of Bergamo as his secretary.

As a member of Radini-Tedeschi's official entourage, Roncalli began to absorb the "progressive" spirit of his wealthy and influential patron and mentor. Other members of the exclusive circle included Cardinal Rampolla and his secretary Eugenio Pacelli (the future Pius XII), Giacomo della Chiesa (the future Benedict XV) who worked at the Vatican's Department of State, and Cardinal Andrea Carlo Ferrari, Archbishop of Milan.

In addition to his diocesan duties, in 1906, Roncalli accepted a position at the diocesan seminary where he taught history and apologetics. Rumors that Roncalli's lectures contained seeds of Modernism were of little concern to him. He continued to be well protected until the death of RadiniTedeschi in 1914. With the installation of a new Ordinary, Bishop Luigi Maria Marelli, who had a reputation for orthodoxy and little patience for novelty, theological or otherwise, Roncalli's chances for ecclesiastical advancement looked bleak. In May 1915, Roncalli was called out for active duty as an army chaplain to serve in the Great War. Upon his return from the horrific and sobering experience of trench warfare, his superior, Bishop Marelli, appointed him Director of the House of Studies at Bergamo and later spiritual director of the diocesan seminary. He was also assigned as chaplain to the Union of Catholic Women (UCW). According to Mary Martínez, it was in connection with the UCW's factory workers strike that Roncalli met a kindred spirit in the person of strike organizer and Christian Democrat political activist, Giuditta Montini, the mother of the future Pope Paul VI.⁴

The year 1921 brought a sharp change in fortune for Roncalli. Pius X had forced the Modernists underground, but with Giacomo della Chiesa now sitting on the papal throne as Pope Benedict XV, they emerged as virulent a strain as ever.

Pope Benedict XV summoned Roncalli to Rome and made him Chairman of the Central Council of the Propagation of the Faith in Italy with an office in the Curia.

Unfortunately for Roncalli, one year later, Pope Benedict XV was dead. His successor was Achille Ratti who became Pope Pius XI. For the visionaries of NewChurch his election was another temporary setback.

While working at the Propaganda Fide, Msgr. Roncalli developed important political contacts with Giorgio Montini, editor of *Il Cittadino de Brescia* and an activist in the anti-Fascist *Partita Popolare Italiana* (PPI) led by Don Luigi Sturzo. It was about this time, that Roncalli met the elder Montini's middle son, the up-and-coming diplomat Msgr. Giovanni Battista, who had returned from Poland. The two men struck up a close friendship that lasted a lifetime.⁵

In 1924, Msgr. Roncalli secured a teaching position at the Pontifical Lateran University as Professor of Theology and Ecclesiastical History.

Martínez reports that it was during his tenure at the Lateran that Roncalli began to “spice up” his lectures with the writings of anthroposophist Rudolf Steiner, the ex-adept of the occult sect *Ordo Templi Orientis* that claimed the late Cardinal Rampolla as a leading light.⁶ She states that word of Roncalli’s imprudent remarks reached the ear of Pius XI. This incident would have been the cause of an immediate dismissal from his post at the Pontifical University were it not for the intercession of Secretary of State Cardinal Pietro Gasparri who secured for his friend, Roncalli, a bishopric and a diplomatic post in the Balkans to await better times.⁷

On the other hand, Roncalli’s biographer Peter Hebblethwaite suggests that the cleric’s banishment from Rome was triggered by some inopportune pro-PPI, pro-Christian Democrat, anti-Fascist remarks in a sermon delivered at Bergamo Cathedral on September 1, 1924 on the occasion of the 10th anniversary of the death of Bishop Radini-Tedeschi.⁸

Msgr. Roncalli served as Apostolic Visitor and then Apostolic Delegate to Bulgaria from March 1925 to January 1935, at which time Pius XI made him Papal Nuncio to Turkey and Greece where the worlds of Greek Orthodoxy and Islam dominated the religious landscape.⁹

During the Second World War, most of Roncalli’s time was taken up with humanitarian concerns especially the plight of the Jews. Pope Pius XII ordered Roncalli to issue false baptismal certificates to Jews in order that they might resettle in Palestine that was under the control of the British. Roncalli balked.

Roncalli informed the pope that it was madness to give into Zionist demands for a Jewish homeland in Palestine that could not be justified on either historical or political grounds. Roncalli was against driving the Arabs, including a significant number of Christian Arabs, from their land to make way for the Zionists. Roncalli’s opinions were shared by Luigi Cardinal Maglione, the Vatican Secretary of State, but Pius XII would not be dissuaded. Roncalli set to writing out the false baptismal documents.¹⁰

The Christmas of 1944 saw Roncalli in Paris as Papal Nuncio to the Fourth French Republic. He succeeded in rescuing the French bishops who had sided with the Vichy government (1940–1944) against the Free French Forces. The victor, General Charles de Gaulle, was now demanding his pound of flesh.¹¹

In May 1952, the 71-year-old Roncalli received word from Msgr. Montini,

the Substitute of the Vatican Secretariat of State, that Pius XII had appointed Roncalli as the Vatican's first Permanent Observer to the newly established United Nations Educational, Scientific and Cultural Organization (UNESCO) in Paris. Jacques Maritain, the French Ambassador to the Holy See, was credited with the diplomatic *coup*.¹²

There is evidence to suggest that during his years away from Rome, Roncalli was initiated into Freemasonry even though Canon 2335 of the 1917 Code of Canon Law strictly prohibited such membership.

Veteran Vatican reporter Martínez states that Milanese journalist, Pier Carpi (a pseudonym) claims to have absolute proof that while in Istanbul, Roncalli was initiated into the Brotherhood reaching the 18th or Rosicrucian Degree.¹³

After his posting to Paris, members of the Presidential *Garde Republicaine* reported that Roncalli regularly attended the Thursday evening meetings of the Grand Orient Masonic Lodge.¹⁴

Years after the death of Pope John XXIII, favorable obituaries were issued by high level Freemasons who applauded Roncalli as a brother who imparted “his benediction, his understanding, and his protection” to the Craft.¹⁵

On November 14, 1952, Msgr. Roncalli received a confidential letter from Montini at the Secretariat of State asking Archbishop Roncalli if he would accept the position of Patriarch of Venice as the See was about to be vacated with the imminent death of Archbishop Carlo Agostini.¹⁶ It was an audacious offer considering the fact that Roncalli was nearing the age of retirement.

Roncalli, anxious to return home, expressed his willingness to accept Pope Pius XII's offer. Roncalli was elevated to the cardinalate on January 12, 1953, and was appointed Patriarch of Venice three days later.

On November 4, 1958, Cardinal Roncalli ascended the Chair of Peter as Pope John XXIII.¹⁷ He was almost 77-years-old, but then again, he was intended to be an interim pope. His pontificate lasted less than five years, but he managed to complete his two-fold mission to set up the apparatus for the implementation of the Revolution in the form of a General Council and to prepare the way for his successor, Giovanni Battista Montini.

Pope John XXIII's Consistories

At the Consistory of December 15, 1958, Giovanni Battista Montini, Archbishop of Milan was the first cardinal created by Pope John XXIII. In

the four Consistories that followed, Roncalli brought the College of Cardinals well past its full complement of 70.¹⁸ Archbishop Montini supplied the list of candidates.¹⁹

It was a Vatican rendition of “pack the College of Cardinals,” reminiscent of the 1930s when President Franklin D. Roosevelt tried to pack the Supreme Court. The big difference, however, was that FDR got caught.

In the naming of new cardinals, two factors predominated—the need to continue the internationalization, that is, the de-Romanization of the Curia begun under Pius XII and the need to line up votes for a pro-Montini conclave.

Among those framers of NewChurch who received the red hat from the hands of Pope John XXIII were:

- Augustine Bea, SJ
- Leo-Jozef Suenens, Archbishop of Malines-Brussels, Belgium
- Amleto Giovanni Cicognani, Apostolic Delegate in the United States
- Carlo Confalonieri, Secretary of the Sacred Congregation of Seminaries and Universities
- Franziskus König, Archbishop of Vienna, Austria
- Paolo Giobbe, Nuncio-internuncio in Holland
- Julius Döpfner, Bishop of Berlin, Germany
- Arcadio María Larraona, CMF, Secretary of the Sacred Congregation of Religious
- Bernard Jan Alfrink, Archbishop of Utrecht, Holland

Less than three months after becoming pope, John XXIII consecrated Albino Luciani, the future Pope John Paul I, Bishop of Vittorio Veneto (Italy). Pope Paul VI made Luciani, Patriarch of Venice. Archbishop Luciani’s name topped Pope Paul VI’s list for the red hat at the Consistory of March 5, 1973. Cardinal Luciani shared the distinction of being one of the very few Italians admitted to the Montini circle.²⁰

Pope John XXIII Calls for a General Council

Historically speaking, there are four reasons for a pope to call an Ecumenical (“Universal”) or General Council of all the bishops of the world: 1) to end a schism; 2) to condemn heresies; 3) for dogmatic purposes; and 4) to institute reform in the traditional sense, that is, to attack laxity in matters of Church discipline or morals.²¹

Pope John XXIII's Ecumenical Council (1962–1965) was not called for any of these reasons. It was called for the ostensible purpose of *aggiornamento* or “updating” the Church and bringing the Church into the “modern world.”

The Council was declared to be a “pastoral” as opposed to a “dogmatic” Council. This verbal distinction, however, set up a false dichotomy for revealed Truth is never opposed to genuine pastoral considerations.

Certainly, Pope John XXIII was not into condemnations and anathemas that, in the past, were precursors of legitimate reforms in the life of the Church. He made this point quite clear in a speech that was drafted by Montini, to the more than 2000 Council Fathers gathered for the solemn opening of the Council in St. Peter's Basilica on October 11, 1962.²²

As noted by Amerio in *Iota Unum*, Pope Paul VI later reformulated the objectives of the Council to include 1) the Church's *taking account of itself*; 2) “reform” in terms of self-correction; 3) the *causa unionis*, that is, the issue of Christian unity; and, 4) “to throw out a bridge to the modern world.”²³

The inspiration for the Council was said to have struck Pope John XXIII like a “flash of lightening from heaven.” The reality, it appears, was a bit more mundane.

Pope Pius XI had interrogated his Cardinals on the timeliness of a General Council at a secret consistory on May 23, 1923, and they advised against it on the grounds that it would likely open the door to the architects of Revolution within the Church.²⁴

Pius XII also considered convening a General Council early in his pontificate, and went so far as to instruct the Holy Office to draw up a preliminary prospectus.²⁵ The First Secretary of the secret Preparatory Commission was Father Pierre Charles, a Belgium Jesuit.²⁶ Unfortunately for the revolutionaries, the contingencies of the Second World War followed by the Cold War and the lack of funds militated against the calling of an Ecumenical Council at that time.²⁷

As noted by Martínez, by the time Pope John XXIII took office, Archbishop Montini in conjunction with the Rhine Group that included such revolutionary luminaries as the Swiss theologian Hans Küng, Leo-Jozef Suenens, Julius Döpfner, Franziskus König, Augustin Bea and Albino Luciani, had already reworked Pope Pius XII's plans for a General Council in a series of secret high-level meetings held in Munich.²⁸

*****ebook converter DEMO Watermarks*****

Roncalli was not present at these meetings.

While Pope John XXIII had the Curia and Preparatory Commission for the Council feverishly preoccupied with the drafting of orthodox schemas that were ostensibly intended to serve as the basis for deliberation by the Council Fathers, Montini and Company were busy drawing up parallel schemas that would be substituted when the order came down to discard the Curia-approved drafts and begin again.²⁹

As for the members of the Loyal Opposition, they were largely unorganized and weak and they made the fatal error of grossly underestimating the abilities of the enemy. Midway through the Council, they fell into a state of utter collapse. This was not surprising as both Pope John XXIII and Pope Paul VI, who ultimately held the keys to power in the Church, were against them.

The Plot Against the Church by Maurice Pinay, printed originally in Italian, was distributed in the fall of 1962 during the opening days of the Council. The book was one indication that not everyone was clueless concerning the political and theological intrigue generated by the framers of the Council.³⁰ However, the early warning signs that grave mischief was afoot, were easily dismissed by the majority of Church Fathers in the euphoric atmosphere and hyper media glitz that greeted the opening of the Second Vatican Council. Nevertheless, the fact that the enemies of the Church, including the Liberal Establishment, Communists, Freemasons and Zionists universally hailed the event as a monumental step forward for humanity, should have given the Church Fathers cause for concern.

Cardinal Montini—The Hidden Hand

Today, it is freely acknowledged by both opponents and supporters of the Revolution that has swept through the Catholic Church, that Cardinal Montini controlled the direction and agenda of the early days of the Council from behind the scenes in Milan. After the Council opened, Montini moved the center of his operation to his suite of rooms at the Vatican, rooms traditionally reserved for resident cardinals.

On January 26, 1959, only one day after Pope John XXIII had publicly announced the convening of a General Council for the Universal Church, Archbishop Montini addressed a *Messaggio* to the faithful of Milan. His musings on the upcoming Council suggests he either had a crystal ball or he was in on the ground floor of the elite shakers and movers of the Council.

According to Amerio, on the eve of the Council, *L'Osservatore Romano* carried portions of the text of a book written by Cardinal Montini on the future Council that was published by the University of Milan. Montini stated that the Council's mission was to rearrange the Faith so as to minimize its supernatural elements, in order to render it more acceptable to the modern world and modern man.³¹

In a similar vein, Martínez reports that four days *before* Pope John's "flash of lightening" experience that allegedly inspired the Council, Küng told an astonished lecture hall audience in the Hofkirche (Abbey Court Church) in Luzern, Switzerland, not only would there be a General Council, but he also outlined its direction and agenda.³²

With the publication of *The Council, Reform and Reunion* one year before the opening of the Council, Küng demonstrated that he knew more about the upcoming Council than did Pope John.³³

Betrayal

In preparation for the Council, Catholic bishops around the world were polled by mail by the Office of the Secretariat to learn their opinions on topics to be considered at the Council. Communism topped the list.

However, as documented in the previous chapter, at the instigation of Cardinal Montini, two months before the opening of the Council, Pope John XXIII approved the signing of the Metz Accord with Moscow officials, whereby the Soviets would permit two representatives from the Russian State Church to attend the Council in exchange for absolute and total silence at the Council on the subject of Communism/Marxism.

With the exceptions of Cardinal Montini, who instructed Pope John to enter into negotiations with the Soviets, Cardinal Eugène Tisserant who signed the Accord, and Bishop Jan Willebrands who made the final contacts with the representatives of the Russian State Church, the Church Fathers at the Council were ignorant of the existence and nature of the Metz Agreement and the horrendous betrayal that it represented.³⁴

The degree of deception and duplicity surrounding the terms of the Metz Accord is clear when we read Father Ralph Wiligen's popular commentary on the Council, *The Rhine Flows into the Tiber*, written in 1966, in which the author assures his readers that there were no obstacles to a debate on Communism at the Council:

*****ebook converter DEMO Watermarks*****

The matter of Communism did not come up directly at either the Paris or the Moscow meetings. No request was made by the Russian Orthodox Church that the subject should not be treated at the Council, and no assurance was given by Monsignor Willebrands that it would not. In explaining the Council agenda, Monsignor Willebrands simply stated that the problem was treated positively in the Council program. However he made it clear that, once the Council opened, the Council Fathers were free to alter the program and introduce any topic they wished.³⁵

The Soviets, however, did not have everything their way at the Council. Prior to the arrival of the Russian State Church Observers on October 12, 1962, the Ukrainian Bishops of emigration issued a public statement in which they expressed their “bitterness” that Bishop Josyf Ivanovycè Slipiy, the only survivor of eleven Ukrainian bishops, who spent 18 years in Stalinist prisons, labor camps and Siberian exile, was not at the Council. Yet, Church officials had arranged for officials of the Russian State Church to be represented at the Council.³⁶

The Ukrainian press release stated that the presence of the two Russian State Church Observers at the Second Vatican Council “has perturbed the believers ... an ecumenical act is accomplished and the suffering of the Ukrainian Church is forgotten?”³⁷ The press release pointed out that the presence of the Russians at the Council “is not able to be considered a fact of a religious and ecclesiastical character, but an act contaminated by a purpose alien to religion, conducted by the Soviet regime in order to spread confusion.”³⁸

We know, today, that the Church Fathers were, in fact, not free agents in regard to the issue of Communism/Marxism at the Second Vatican Council, and that it was Cardinal Tisserant’s duty as the First President of the Council to insure their silence on the matter and to make sure that the issue was never made a subject of formal debate or discussion at the Council.

That took some doing in light of the determination of many prelates to press for a separate schema devoted to a comprehensive refutation of Communism. Cardinal Tisserant was able to pull it off because of Pope Paul VI’s ability to control the agenda of the Council. When the dust had settled, the only reference to Communism was a footnote citing past declarations by former popes against Communism. The betrayal was complete. In the coming age of *Ostpolitik* condemnation of Communism no longer had a predominant place in the Roman Magisterium.

*****ebook converter DEMO Watermarks*****

A paradigm shift in the Church's historic condemnation of Communism is but one of the many sea changes that occurred in the Church under the relatively brief pontificate of Pope John XXIII.

Pope John was also responsible for important changes in the Sacred Liturgy as well as the introduction of numerous liturgical novelties.

These included the promotion of the so-called "Dialogue Mass" begun under Pius XI, in which the congregation recites much of the Mass along with the responses in unison with the priest. Pope John ordered the suppression of the Leonine Prayers at the end of Mass that included the Hail Holy Queen and the prayer to Saint Michael the Archangel. He also suppressed the Last Gospel, the Gospel of Saint John. In 1960, he removed the adjective *perfid*i (unfaithful) from the solemn intercession for the Jews on Good Friday.³⁹ In 1962, Pope John directed that Saint Joseph's name be inserted in the Canon of the Mass, a critically symbolic action since the text of the Canon was held to be inviolate.

Pope John XXIII was not what traditionalists would call, a "Marian pope."⁴⁰ According to Frere Michel de la Sainte-Trinite, author of the famous four-volume work on Fatima, *Toute la verite sur Fatima*, on September 13, 1959, all the Bishops of Italy solemnly consecrated their nation to the Immaculate Heart of Mary. However, "the movement was so little encouraged by Pope John XXIII, that his silence and reserve could not pass unnoticed," said Frere Michel.⁴¹

On August 17, 1959, Pope John had the envelope containing the Third Secret of Fatima brought to him at Castelgandolfo, the first two Secrets having been revealed in 1942 with the permission of Pope Pius XII. Years later, Cardinal Ottaviani, Prefect for the Holy Office, who was present at the historic event, said that Pope John XXIII placed the Secret "in one of those archives which are like a very deep, dark well, to the bottom of which papers fall and no one is able to see them anymore."⁴² Pope John dismissed the Third Secret with the comment that it was "not for our time."⁴³

In March 1963, only three months before his death, Pope John, most certainly under directions from Cardinal Montini, established a six-member Commission to study the subjects of birth control (no births and no control) and population (people) control. This early Commission laid the groundwork for the *Humanae Vitae* debacle in 1968 and the crisis of authority that accompanied it. We will return to this sorry chapter in the history of the

Church later in this chapter.

With the death of Pope John XXIII on June 3, 1963, at the age of 81, the eyes of the world turned to his successor, Giovanni Battista Cardinal Montini, who ascended the Chair of Peter as Pope Paul VI.⁴⁴

Pope Paul VI—The Early Years

Having already touched upon certain aspects of the early life of young Giovanni Battista Montini in the form of short antidotes that are found scattered through this text, a brief recollection of his early years will suffice.

Montini was born on September 26, 1897, in the family's country home in the village of Concesio, five miles north of Brescia in Lombardy.⁴⁵ At birth, the matriarch of the family, Francesca Buffali Montini, his paternal grandmother, determined that the infant's mother, Giuditta, was too weak to nurse, and the child was shipped off to Peretti with a wetnurse for the first 14 months of his life.⁴⁶

The young Battista lived a cosseted life of ease and comfort as the “frail,” “whining” middle child wedged between two apparently healthy brothers, Lodovico, the elder and Francesco, the younger.

Giorgio Montini, Battista's father was a successful journalist, editor of the local Catholic paper *Il Cittadino* and a member of the Italian Chamber of Deputies. Both Giorgio and Giuditta Montini shared a passion for the politics of the Left, a passion that was passed down to all their sons.

At the age of six, Battista was enrolled at the Jesuit Collegio Cesare Arici in Brescia. He remained here until he was 14, at which time his parents removed him for health reasons.⁴⁷

Like Pacelli, Battista's secondary education was carried out in private with tutors selected by his parents including priests from the Oratory at the nearby Church of Santa Maria della Pace. The Oratorians represented the clerical *avant-garde* of the day. They were more politically attuned to the anti-Fascist politics of Giorgio Montini and his wife than the traditionalist Jesuit priests at Arici. The Oratorians remained one of the most important influences on Battista throughout his life. Even after Battista entered the service of the Holy See, he retained an Oratorian confessor.

Again, as was the case with Eugenio Pacelli, after their son's ordination as a priest of Brescia on May 29, 1920, the Montinis used their influence with the Vatican's Old Boys' Network to get Battista out of a parish assignment and

*****ebook converter DEMO Watermarks*****

to Rome in order that he might begin his diplomatic career in the service of the Holy See. I use the word “career” as opposed to “vocation” advisedly.

Montini’s somewhat toady biographer, Peter Hebblethwaite, was at least honest enough to assert that much.

Battista was not particularly religious—politics and the piano were his forte. Aside from saying Mass and performing various sacramental rites, the young priest appeared to have little in the way of a spiritual life. The young Father Battista also displayed an aversion for Marianist devotions particularly the Rosary. He said he preferred more Christ-centered approach to Mariology.⁴⁸

On November 18, 1921, Father Montini entered the Accademia dei Nobili Ecclesiastici to study diplomacy. His entrance into the Academy was facilitated by Rampolla’s long-time ally, Cardinal Pietro Gasparri, now Secretary of State. An excellent politician-priest, but a poor scholar, Montini whizzed through his diplomatic courses, but barely managed to earn his degree in canon law from the Gregorian.

In 1923, Pope Pius XI sent the young diplomat to Warsaw as an attaché of the Papal Nunciature, but Msgr. Montini’s delicate health could not abide the severe Polish winters and he returned to Rome where he was assigned to the Secretariat of State headed by Cardinal Gasparri.

Life in the Roman Curia

Fr. Montini’s immediate superior at the Secretariat was none other than Msgr. Francesco Borgongini-Duca, soon to be made Archbishop. Msgr.

Borgongini-Duca was the Vatican’s first Nuncio to Italy after the signing of the Lateran Treaties. The reader will recall that Borgongini-Duca was young Father Francis Spellman’s patron and a close associate of Angelo Roncalli.

He now took young Montini under his wing and became both the young cleric’s patron and protector.

In addition to his work at the Curia, Pope Pius XI assigned Father Montini to the chaplaincy of the Federation of Italian Catholic University Students (FUCI) where the young priest was able to vent his anti-Fascist spleen. Through the FUCI, Montini developed a lasting personal friendship with Aldo Moro, one of the founders of a post-war political anomaly known as the Christian Democratic Party (CDP) to which Montini and his entire family religiously committed themselves.

Montini also struck up a friendship with the CDP leader Giulio Andreotti

who went on to become Italy's seven-time Prime Minister. During his long political career, Andreotti carved out Party alliances with the Communists, Freemasons and the Sicilian Mafia.⁴⁹ It is a well-known fact that the Mafia could never have grown into the colossus it was without the collusion of certain Christian Democratic leaders and the backing of Freemasonry.⁵⁰ To be in bed with one was to be in bed with all three, a truth Montini came to appreciate as Pope Paul VI.

For the 30 years that he worked at the Holy Office, Msgr. Montini was never well liked by Curial officials or their staff. The pro-Fascist Nicola Cardinal Canali, head of the Vatican Administration, did not disguise his intense dislike for the young diplomat. Msgr. (later Cardinal) Alfredo Ottaviani, who tended to be apolitical, also despised the young Montini.

During the Abyssinian War, Father Montini voiced his support for the League of Nations, a position contrary to official Vatican policy. Pope Pius XI believed that the newly created international organization would usurp the Holy See's role as mediator in international disputes, which it did, and that the League was a den of Freemasons and Communists, which it was.⁵¹

Some members of the Italian hierarchy deplored Father Montini's rabid anti-Fascist, pro-Communist sentiments, which the young diplomat never bothered to hide. Some Italian bishops were distressed by what they perceived as his total lack of patriotism for his native country, indeed Montini never appeared to have any scruples about betraying his country and his countrymen to the British, Soviets and Americans during the Second World War.⁵² Fascist hero Roberto Farinacci claimed that it was well known that Montini was the friend of the enemies of Italy.⁵³ He had a point.

In 1934, Montini took a rare break from his work at the Secretariat to visit England and Scotland with his Sicilian traveling companion, Mariano Rampolla da Tindaro, grand nephew of Cardinal Rampolla.⁵⁴

Three years later, Cardinal Pacelli, now Secretary of State, promoted Montini to the rank of *Sostituto* for Ordinary Affairs and in 1938, he invited Montini to accompany him to Budapest, Hungary for the International Eucharistic Congress.

After Pacelli took office as Pope Pius XII on March 12, 1939, Montini continued to work at the Secretariat under Cardinal Luigi Maglione, the new Secretary of State. However, his stock had gone up considerably with the

election of Eugenio Pacelli, who is said to have been like a second father to Montini.

The War Years

During the Second World War, Pius XII assigned Montini to the task of helping prepare Italy for an orderly postwar political transition including the structuring of a new Italian government based on the Christian Democratic Party model.

Montini was put in charge of running an underground network used to aid the escape of political refugees, including Jews, out of the country. At the end of the war, the Vatican “ratlines” were used for other purposes including “Operation Paperclip,” that transferred top German and Austrian scientists to the United States so they would not fall into the hands of the Soviets.⁵⁵ Montini also helped coordinate Vatican efforts to assist prisoners of war and their families through the International Red Cross.

Throughout the war, Father Battista Montini, priest-diplomat by day and intriguer by night, worked closely with Allied military and intelligence officers from the U.S. Office of Strategic Services (OSS) and British and Soviet Intelligence against the Fascists, Japanese and Nazis. Montini was instrumental in gathering intelligence for the Allies from Jesuits in Japan concerning strategic bombing targets.⁵⁶ The OSS, in turn, hastened to fill the Vatican coffers with U.S. dollars and the treasuries of the Sicilian Mafia and Italian Freemasons (whom Mussolini had driven underground), in order to expedite the Allied invasion of Italy.

One of Montini’s important wartime friends was the unmarried Sir Francis Godllopin D’Arcy Osborne, the British Ambassador to the Vatican who had taken up his post in 1936. When Italy entered the war on the side of Germany, Osborne and his staff and personal male entourage of secretary, butler and footman sought refuge in the Vatican.⁵⁷ He and Montini became close friends.

Osborne characterized Msgr. Montini as an excellent diplomat, although not of the same high caliber as his co-worker at the Secretariat, Msgr. (later Cardinal) Domenico Tardini. He said that Montini was a workaholic, always in control, and ever a gentleman. Personally he found Montini to be gentle, persuasive, but indecisive.⁵⁸ After the war, Osborne spent his last days in Rome where he sponsored a Boys’ Club operated by the Salesian Fathers.⁵⁹

A cradle Protestant who occasionally dabbled in the occult, Osborne died outside the Church, despite Montini's alleged efforts to convert him to Catholicism.

Secret Negotiations with Communists

During the summer of 1944, as the war was drawing to an end, Msgr. Montini entered into high-level negotiations with the Italian Communists to determine the role that the Communist Party would play in post-war era. His objective was to fashion an alliance with the Christian Democratic Party and Socialists and Communists.⁶⁰

As reported by Martínez, a meeting took place on July 10, 1944, between Msgr. Montini, acting on behalf of Pope Pius XII, and Palmiro Togliatti, the undisputed leader of Italy's Communist Party who had recently returned to Rome after 18 years of exile in the Soviet Union.⁶¹ It was the first direct contact between the Vatican and a leader of Communism. A tentative plan was drafted as the basis of an agreement between the Christian Democratic Party, the Socialists and the Communists that would give the three political parties total control in any post-war government in Italy. The plan also outlined the conditions for future cooperation between the Catholic Church and the Soviet Union.⁶²

Pius XII attempted to reward Msgrs. Montini and Tardini for their years of devoted service to the Holy See by raising them to cardinalate in a secret Consistory in 1952, but both men respectfully declined the honor.⁶³ This meant that Montini was not a member of the College of Cardinals and therefore not considered a candidate for the papacy in the 1958 conclave that elected Roncalli as Pope John XXIII.

On November 1, 1954, Pius XII appointed Montini, Archbishop of Milan. The consecration was carried out on December 12, 1954, by Eugène Cardinal Tisserant. In Milan, Montini could gain the pastoral experience he sorely lacked while continuing to build his constituency among the College of Cardinals.

Montini in Milan

...And the first opinion which one forms of a prince, and of his understanding, is by observing the men he has around him; and when they are capable and faithful he may always be considered wise, because he has known how to recognize the capable and to keep them faithful. But when

they are otherwise one cannot form a good opinion of him, for the prime error which he made was in choosing them.⁶⁴

Niccolo Machiavelli *The Prince* (1513)

Once in Milan, the 57-year-old Montini found himself suddenly free, after 30 years, from all Curial oversight and papal restraint. Archbishop Montini set a new course for himself that would leave an indelible mark on his bishopric and future pontificate. He gathered about him a coterie of like-minded liberal fellow travelers, anarchists, Communists, Socialists, Mafiosi, and members of Milan's artistic and literary *avant-garde*. As virtue attracts men of virtue, so vice attracts men of vice. The rumor mills of Milan began to run full throttle.

It soon became very clear that Montini was not a Marian priest. He was, in fact, a Maritainist priest, an altogether different being.⁶⁵

From almost the first day of his arrival, the Milanese, who have a great devotion to the Mother of God, started to complain that Archbishop Montini lacked "Marian sensitivity," a charge reinforced by the archbishop's conspicuous absence from traditional May crowning festivities and pilgrimages to Loreto, and his non-participation in the public recitation of the Rosary.⁶⁶ Pope Paul VI's biographer Hebblethwaite tried to soften the criticism by claiming that Montini favored a "Christ-centered mariology" instead, but even this verbal concession fell short of the mark.

In truth, the theology of Battista Montini was anthropocentric not theocentric. It was man-centered not God-centered.

Montini was the greatest and most influential disciple of Jacques Maritain and his "Integral Humanism" aptly described by H. Caron in *Le Courrier de Rome* as embracing "...a universal fraternity of men of good will belonging to different religions or no religion at all. It is within this fraternity that the Church should exercise a leavening influence without imposing itself and without demanding that it be recognized as the one true Church."⁶⁷

The Abbé Georges de Nantes captures the spirit of Maritain's "Integral Humanism" in his acronym MASDU — a Movement for the Spiritual Animation of World Democracy (*Mouvement d'Animation Spirituelle de la Democratie Universelle*) in which the Declaration of the Rights of Man replaces the Gospel of Jesus Christ, World Democracy has become analogous to the Kingdom of God on earth, and the function of religion is to provide inspiration and *Spiritual Animation* for mankind thus regenerated—the end product of MASDU being the complete annihilation of Religion and "its

metamorphosis into atheistic Humanism.”⁶⁸

It was said of the new Archbishop of Milan that he didn’t hear church bells, he heard factory whistles.

It is not surprising therefore that on one of his visits to the Archbishop’s residence, Jacques Maritain, the once great Thomistic philosopher, brought with him, Saul David Alinsky, the “Apostle of Permanent Revolution.”

Montini was so impressed with the man who Maritain called his “warm, personal friend” and “one of the really great men of this century,” that the archbishop invited Alinsky to be his guest for a fortnight in order to consult with him on the Church’s relationship to local Communist unions.⁶⁹

Born in Chicago in 1909, Saul Alinsky, a non-believing Jew, was a graduate of the streets of Chicago and the University of Chicago. In 1940, he founded the Industrial Areas Foundation as a showcase for his revolutionary tactics for mass organization for power.⁷⁰ Alinsky’s closest associates were to be found among the Catholic hierarchy and clergy including Cardinal Mundelein, his protégé Bishop Bernard Sheil, and activist-priest Msgr. John Egan, a prime mover in Call to Action.⁷¹ Alinsky’s principle source of seed money and support was the Rockefeller family, the wealthy and secret Communist Marshall Field, and the United States Catholic Conference and AmChurch. Alinsky worked closely with the Communist Party/USA until his break with the Party after the signing of the Nazi-Soviet Pact.⁷²

In “Jacques Maritain and Saul David Alinsky—Fathers of the ‘Christian Revolution,’” Hamish Fraser, editor of *Approaches* wrote of Alinsky:

Alinsky himself is a product of both Freemasonic and Revolutionary Marxist naturalism both of which appreciate the necessity of elites to the seizure and the maintenance of effective power. ...Alinsky was an unbeliever to whom the very idea of dogma was anathema. ...Given Alinsky’s naturalism it is not surprising that there is no room in his “social ethics” for any absolutes, for anything intrinsically “good” or “evil.” ...Divorced once and legally married thrice, he spoke contemptuously of “the old culture when virginity was a virtue. ...Alinsky’s “church of today and tomorrow” is to be neither Catholic, Protestant, Jewish, Islamic, Buddhist nor Animist, but a one-world syncretism, synaptic amalgam of all and every existing belief.⁷³

As Fraser notes, what was most unique about Saul Alinsky was not “his recipe for a one-world syncretist ‘church,’ but that he was the first to have his ideas widely accepted within the Catholic Church.”⁷⁴ However, had not

Jacques Maritain and his greatest disciple Pope Paul VI laid the foundation for the Revolution in the Church, Alinky's alliance and intimacy with the Church would have been impossible, concludes Fraser.⁷⁵

During his eight years as Archbishop of Milan, Montini's increasingly radicalized politics brought him into conflict with other members of the Italian Episcopal Conference including Archbishop Gilla Vincenzo Gremigni of the Diocese of Novara.

Once he had established himself in the diocese, Archbishop Montini made a decision to dissolve and relocate *Il Popolo d'Italia*, a well-established newspaper published in the Diocese of Novara. Bishop Gremigni, the Ordinary of Novara, protested, and rightly so, that the matter lay outside of Montini's jurisdiction.

In early January 1963, only six months before his election to the Chair of Peter, Montini was reported to have sent the Archbishop of Novara a letter of such a nature that Gremigni experienced a fatal heart attack upon readings its contents. The letter was found by Gremigni's Auxiliary Bishop, Msgr. Ugo Poletti, and kept in his possession. When Montini departed from Milan for Rome the ghost of Archbishop Gremigni followed him in the person of Msgr. Poletti. In 1967, the Italian media received a tip that the pope was somehow connected to Archbishop Gremigni's death. Shortly thereafter, Pope Paul VI appointed Poletti to head the Diocese of Spoleto. It was the first of a seemingly miraculous series of spontaneous papal promotions for the ambitious prelate that included the post of Vicar of Rome and a red hat awarded by Pope Paul VI on March 5, 1973.⁷⁶

The Archbishop's Milan Mafia

Two of Montini's closest aides in Milan were Msgr. Giovanni Benelli and Msgr. Pasquale Macchi.

Montini had recruited Benelli at the age of 26 only a few years after his ordination, to serve as his secretary at the Secretariat of State. When Montini went to Milan, Benelli followed. After Montini's election to the papacy, Benelli followed him back to Rome. In 1966, the 45-year-old cleric served for a year as Papal Nuncio to Senegal, and then returned to Rome as Paul VI's representative to the Roman Curia. One year before his death, Pope Paul VI made his faithful servant a Cardinal and installed him as Archbishop of Florence.⁷⁷ One of Benelli's most famous protégés was American priest Father (later Cardinal) Justin Rigali.

*****ebook converter DEMO Watermarks*****

Benelli's rival for Montini's attention and affection was the Archbishop's private secretary, Msgr. Pasquale Macchi, dubbed "Montini's Mother Pasqualina." A native of Varese about 34 miles north of Milan, Macchi, was a seminary teacher and he knew his way around the city of Milan and its underworld. Macchi had an affinity for French philosophy and modern art and he brought many of his artistic friends to meet Archbishop Montini.

After Montini's election to the papacy, Macchi followed his master to Rome where he became the pope's advisor on all things esthetic and the keeper of dark secrets.⁷⁸ Macchi, who Peter Hebblethwaite claimed was "well connected in the world of high finance" was on intimate terms with four of Pope Paul's top financial advisors Michele Sindona, Msgr. Paul Marcinkus, Roberto Calvi and Bishop Donato De Bonis—crooks all.⁷⁹

Although dissimilar in personality and temperament, Macchi and Benelli did have at least one thing in common—Freemasonry.

In 1976, the names (along with code names and date of initiation) of Msgr. (later Archbishop) Pasquale Macchi and Msgr. (later Cardinal and Secretary of State) Giovanni Benelli, appeared on a list of highly placed Vatican officials belonging to secret societies. The list was published in the journal *Il Borghese*. However, the charges that both men, intimates of the Holy Father, were Freemasons appeared to have no effect on their future advancement under the pontificates of Pope Paul VI and Pope John Paul II.

Archbishop Montini Meets "the Shark"

Michele Sindona, aka, "the Shark" was an underworld financial fixture in Milan long before Montini became Archbishop.⁸⁰

Born in Messina at the eastern end of Sicily in 1917, the Jesuit educated Sindona was studying law when the British and American troops invaded Italy during World War II. The enterprising Sindona decided to take advantage of the lucrative black market and went into the lemon and wheat business. Since the Sicilian Mafia controlled the produce trade, Sindona cut a deal with Mafioso head, Vito Genovese, whereby he would turn over a certain percentage of his earnings for protection from the mob for his business and his person.

In 1948, Sindona left the poorer war-ravaged southern boot of Italy and migrated north to the richer industrialized city of Milan where he became a "financial advisor" to a number of influential and wealthy Milanese. His Mafia credentials traveled north with him.

*****ebook converter DEMO Watermarks*****

In 1954, when Sindona learned that Pius XII had appointed Msgr. Montini to the See of Milan, he secured a letter of introduction to the new Archbishop from the Archbishop of Messina, his home diocese. Sindona soon had a new client in Montini and the Milanese Church.

Archbishop Montini was so grateful to Sindona, that he took the Sicilian to Rome and introduced him to Pope Pius XII and Prince Massimo Spada, a senior official at the Istituto per le Opere di Religione (the Institute for Religious Works). The IOR, which is popularly known as the Vatican Bank functions as a depository for the Church's patrimony earmarked for charitable works.⁸¹ Sindona became "a man of confidence" and was given virtually full control over the IOR's foreign investment program.

The gross assets of the IOR at the time were over \$1 billion, but money was secondary to the IOR's tax-free status and its potential as a laundry for washing dirty money, specifically, Mafiosi earnings from heroin trade, prostitution and illegal political contributions from underground sources including Freemasons.⁸²

In 1960, Sindona, operating under the old adage "the best way to steal from a bank is to own one," purchased his own bank, the Banca Privata, and within a very short time was receiving deposits from the IOR. He used these funds to pyramid his own financial investments and started to launder illegal funds through the Vatican Bank.

After the election of Pope Paul VI, Sindona followed Montini to Rome and became a major player at the IOR. His operations and financial portfolio grew exponentially. In 1964, Sindona formed an international currency brokerage firm called Moneyrex with 850 client banks and annual financial dealings of \$200 billion. Many members of the *Palazzo*, the rich and famous of Rome, used the firm to shield their fortunes from taxation through illegal offshore accounts. Sindona kept a secret ledger of his clients' transactions with Moneyrex as insurance for a rainy day. The Vatican and Pope Paul VI, along with the name and numbers of the secret accounts of high ranking members of the Christian Democratic Party as well as the Socialist and Social-Democratic Parties were all in Sindona's little black book.

By the late 1960s, the "Gruppo Sindona" included six (later nine) banks in Italy and abroad and more than 500 giant corporations and conglomerates. One of the banks, the Franklin National Bank of New York, the 18th largest bank in the United States with assets of more than \$5 billion, was purchased

in part with money Sindona had skimmed off from his Italian banks.⁸³ He also skimmed off funds from his secret masters, that is, the Sicilian Mafia and, after 1971, from the Propaganda Due (P2), a Mafiainspired Masonic Lodge catering to Italy's elite headed by Grandmaster Licio Gelli. In addition, Sindona was handling financial transactions for the U.S. Central Intelligence Agency (CIA) which during the post-war period was pouring large sums of money into Italy, some of which made its way to the Vatican Bank.⁸⁴

Meanwhile Sindona's friend, Pope Paul VI was the recipient of bad tidings from the State. The Italian government was threatening to remove the fiscal tax exemption on the Church and Church properties and investments that the Holy See had enjoyed since the days of Mussolini's Fascist regime. Under the revised tax-code, the Vatican State would be taxed like any other corporate entity. Sindona proposed a scheme to hide Vatican money in offshore investments and the pope agreed.

One of Sindona's prominent protégés was a native Milanese by the name of Roberto Calvi.

Calvi was the central manager of the Banco Ambrosiano, Italy's most prominent Catholic bank as distinguished from the lay or secular banking institutions operated by the Jews and Freemasons. Calvi was a man after Sindona's own heart, which spelled disaster ahead not only for the Banco Ambrosiano, but also for its major depositor, the Holy See. Calvi had his own connections to the IOR through Msgr. Macchi, Montini's personal secretary. He was also on excellent terms with an American priest at the Secretariat of State, Msgr. Paul Marcinkus.

Pope Paul VI and "the Gorilla"

Paul Casimir Marcinkus came from humble but sturdy Lithuanian immigrant stock. He was born on January 15, 1922, in Cicero, Ill. made infamous in the 1920's by mobster Al Capone. Soon after his graduation from St. Mary of the Lake Seminary in Mundelein and ordination as a priest of the Chicago Archdiocese, Father Marcinkus attracted the patronage of Samuel Cardinal Stritch. The young priest served Cardinal Stritch until 1952 when he was appointed to an administrative post at the Vatican Secretariat.

In 1958, Cardinal Stritch joined Marcinkus in Rome as Pro-Prefect of Propagation of the Faith, but died after only three months in office. After this,

little was heard of Msgr. Marcinkus in the Roman Curia other than he enjoyed the continued favor of Stritch's successors Cardinal Albert Meyer and Cardinal Patrick Cody. It was not long after the election of Pope Paul VI in June 1963 that Marcinkus' career took off.

Marcinkus' six-feet-four burly physique earned him the name "the Gorilla" from his Italian friends at the Secretariat. Pope Paul VI first used him as a body guard and security agent on his trips abroad.⁸⁵

In 1968, Paul VI appointed Marcinkus Secretary of the IOR. He ordained him a bishop on January 6, 1969. In 1971, Marcinkus became the President of the IOR. By this time, he had forged a strong bond with Sindona, and through Sindona, Calvi, and through them to Gelli. In other words, the Vatican Bank now shared a joint bank account with two of the Church's traditional enemies, the Sicilian Mafia and International Freemasonry.

The successive international scandals that followed in the wake of this unholy union—the collapse of the Franklin National Bank, and the Banco Ambrosiano, the exposure of Propaganda Due (P2) Lodge and the release of its membership list, the murders of Sindona and Calvi — are a grim reminder of a pontificate fraught with corruption.⁸⁶

The Montinian Pontificate

There was no question in the minds of the Cardinals of the Church gathered in Rome on June 19, 1963, for the purpose of electing a new pope, that upon his death, Pope John XXIII wanted Archbishop Montini to succeed him. And so it happened.⁸⁷ It is significant, however, that even after Montini had secured the votes necessary for his election, between 22 to 25 cardinals, mainly Italians and members of the Curia, men who knew him best, refused to cast their final vote for him.⁸⁸

Following his installation on June 30, 1963, Pope Paul VI pledged to complete the work of the Second Vatican Council begun by Pope John XXIII under his (Montini's) instruction and guidance. And so he did.

The 15-year pontificate of Paul VI was marked by a series of unprecedented crises and betrayals as has rarely been seen in the Roman Catholic Church at any point in its 2000 year-old history.

The betrayals associated with the Second Vatican Council were put into motion by Pope John XXIII, who used his authority to facilitate the restructuring of the ten Conciliar Commissions. Pope John jettisoned all the

*****ebook converter DEMO Watermarks*****

original schemas drawn up by the Council's Preparatory Commission over a three-year period, save one, the schema on the Sacred Liturgy.⁸⁹ Under Paul VI, the original schemas were replaced by new texts in keeping with the planned agenda that had been worked out by Archbishop Montini and the Rhine Group before the opening of the Council.

The Post-Conciliar Church of Pope Paul VI will be remembered for the following:

- **The Rape of the Liturgy**

The financial ravaging and pillaging by Montini's friends Sindona, Calvi and Marcinkus pale into insignificance when compared to the rape of the Sacred Liturgy orchestrated by Pope Paul VI and carried out before the whole world.⁹⁰ Of all the disasters to befall the Church in the post-Conciliar era, none was more deadly than the destruction of the Roman rite Mass that comes down to us from the Apostles.⁹¹ The Holy Sacrifice of the Mass is the foundation of Catholic worship. It is in the Mass that the central act of Transubstantiation, that is the changing of bread and wine into the Body and Blood of Christ, takes place. The Mass is the font of grace. It is in the Mass that the priest realizes his true identity as High Priest and intermediary between God and man.

It was an act of inexplicable audacity for Pope Paul VI to replace the Mass of the Roman rite with a bastardized, and Protestantized service called the *Novus Ordo Missae* (New Order of the Mass) and to impose it on priests and faithful alike.⁹²

The liturgical "reforms" of Pope Paul VI included not only the wholesale destruction of the traditional Mass, but the tampering with every aspect of liturgical life including the Liturgy of the Hours (Psalter, Biblical Readings, Hymns, Chants, Intercessions), the Litany of the Saints, the Sacraments (Baptism, Confirmation, Holy Communion, Penance, Extreme Unction, Marriage, and Holy Orders), Blessings, Pontifical Rites, the Church Calendar and Sacred Music.⁹³ By a miracle of grace, only the devotion of the Rosary was spared from mutilation.

- **The Attack on Thomistic Philosophy**

Under Paul VI, Thomistic Scholasticism and the Natural Law Tradition were discarded in favor of a "Scripture-based" ethic and other new scientific, theological and ecclesiastical modes of thinking such as Phenomenology and

Existentialism.

• **The Undermining of the Priesthood and Religious Life** In sharp contrast to the image of the pre-Conciliar priest as being virile, masculine and celibate, the perception of New Priest of New Church is decidedly effeminate and often unchaste. As noted by Rev. Fr. James McLucas in his essay “The Emasculation of the Priesthood,” the “expansive absorption of many sacred functions by the laity that were formerly reserved to the ordained ...is inherently hostile to a healthy masculinity...”⁹⁴

The perception of the Vatican II priest is one of softness and sentimentalism. New Priest is charming and accommodating. He is ecumenical. He neither condemns error or those teaching error. He is everything and anything but manly. He is, in the words of Dr. Conrad Baars, incapable of doing battle “against evil for the sake of the good, ready to be hurt, but also, if need be, ready to hurt!”⁹⁵

Fr. McLucas states that Pope Paul VI acted to weaken a mandatory celibate priesthood by opening the permanent diaconate to noncelibates, that is to married men, even though “there has never been a Holy “Order” that was non-celibate since the mandating of celibacy in the Western Church.”⁹⁶ The practice of admitting married Protestant minister converts to the priesthood has also contributed to breaking down resistance to mandatory celibacy, says McLucas.⁹⁷

The Montinian Church eliminated “minor orders,” thus opening the door for “layministers” to take over the roles of lector and acolyte that were once reserved for men entering the ordained priesthood, says McLucas.⁹⁸ This novel practice paved the way for the “laypresider Communion rite,” he states.⁹⁹

“...The assumption of sacred functions by the laity, reserved to the ordained for at least fifteen hundred years,” says McLucas, “is poisoning the priesthood.”¹⁰⁰ “The contention proceeds from a simple premise: if the priesthood is reserved to men, as has been taught by the Church, then what does harm to the masculine nature of the ordained weakens the priesthood itself,” McLucas argues.¹⁰¹

Pope Paul VI also weakened the priesthood in other ways.

He presided over the wholesale laicization (reduction to the lay state) of thousands of validly ordained priests granting them dispensations *pro*

*****ebook converter DEMO Watermarks*****

gratia.¹⁰² According to Amerio, the overall effect of these habitual dispensations was to reduce the onus of defection and to change the moral and juridical character of the breaking of vows and the abandonment of vocations.¹⁰³ The deemphasis of the sacerdotal and sublime dignity of the priesthood implicit in the *Novus Ordo* service and the laxity of discipline and morals that characterized seminary life and the priesthood in the Post-Conciliar period contributed to the overall decline of the priesthood and religious life.

- **The Abolition of the Oath Against Modernism**

The action speaks for itself.

- **The Gutting of the Roman Curia**

The destruction of the Roman Curia, despised by Montini from his earliest years at the Secretariat of State, was another “accomplishment” of the Montinian pontificate. Pope Paul VI mandated the retirement of bishops at the age of 75 and removed their right to vote at a conclave after the age of 80. In doing so, Montini cleared the Holy Office (renamed the Congregation for the Doctrine of the Faith) of “dead wood,” that is, prelates who were highly esteemed as men of faith, honor, character, experience and wisdom. He replaced them with men of less merit, but more to his own liking and inclinations. As Amerio notes, in the Montinian Church there was a “decline in the formal and technical working of the Curia.”¹⁰⁴ The use of Latin, which permitted the members of the Curia to express statements with “nobility, lucidity, and precision in Curial style,” fell into greater disuse.¹⁰⁵ Even Pope Paul himself was haunted by his lack of scholarship and precision in his speeches and written works, says Amerio.¹⁰⁶ With the decline of the Curia came the rise in power of national episcopal conferences where the collective borg decides who shall and who shall not be awarded a bishopric depending on the candidate’s willingness to cooperate with the leaders of the Church bureaucracy.

- **The Unprecedented Fraternization of the Church with heretics, schismatic and other traditional enemies of the Church including Communists, Freemasons, Zionists and functionaries of the so-called New World Order.**

The “spirit” of Vatican II hailed by all the enemies of the Church as a sure sign of divine approbation was the same “spirit” that inspired the French Revolution and its Masonic motto—égalité, liberté and fraternité.

*****ebook converter DEMO Watermarks*****

- **The Proliferation of Ecumenical Misadventures**

Especially ominous to the welfare of the Church and the faithful was the increased support and contacts Paul VI made with the Sovietdominated World Council of Churches notorious for its funding of terrorists and “wars of liberation” in Latin America and Africa. To borrow a phrase from the late Archbishop Lefebvre, Pope Paul VI’s inter-faith activities were an exercise in “public blasphemy.”¹⁰⁷

- **The Betrayal of Josyf Ivanovycè Cardinal Slipiy of the Ukraine and József Cardinal Mindszenty, Primate of Hungary, and the countless millions of victims of International Communism throughout the world most especially in Hungary, Czechoslovakia, South Vietnam, Angola, Mozambique and Uganda.**

- **The *Humanae Vitae* Debacle or a lesson on how to undermine Church doctrine and morals without changing Church doctrine and morals.**

As has already been noted, a short time before his death, Pope John XXIII, at the prompting of Archbishop Montini, established a special Vatican Commission to study the issue of the regulation of births and demographic considerations with special emphasis on the reexamination of the Church’s traditional ban on contraception in light of new scientific means of hormonal-induced sterility.

The formation of a commission responsible *only* to the pope effectively bypassed the guardians of the faith at the Roman Curia. Once in office, Paul VI established a new and expanded three-tiered Commission to study and make recommendations to him on the question of the “Pill” and related issues. A period of six years elapsed between the founding of the original Commission in 1963 and the issuance of *Humanae Vita* in 1968. This was more than sufficient time to create a state of doubt as to whether or not the Church would continue to uphold the ban against contraception. The old adage “*lex dubia non obligat*” (a doubtful law does not bind) gained currency among many Catholics. By the time *Humane Vitae* was issued, it was, for many Catholics, a “dead letter.” The whole exercise had been a lesson in how to undermine dogma and morals without changing dogma and morals.¹⁰⁸

The crisis was further complicated by Paul VI’s unwillingness to enforce the ban on contraception in the face of organized and public opposition of

Catholic priests and religious and professors in Catholic universities and colleges to *Humane Vitae*. The total effect of the long-delayed affirmation of the ban on contraception, combined with the failure to discipline those in positions of authority in the Church who were in a state of rebellion against the teaching and the teacher, was to cast a long shadow over the Church's ability to speak infallibly on matter of faith and morals.¹⁰⁹

L

All of the above mentioned actions associated with the reign of Pope Paul VI had catastrophic repercussions for the Church.

Also, each in its own way benefited the rapidly expanding Homosexual Collective both within and without the Church during the Post-Conciliar era and each played a role in the paradigm shift in the Church's position on the vice of homosexuality that flowed out of the Second Vatican Council.

Yet there still remains one further factor that needs to be considered when examining the Homosexual Collective's extraordinary success in colonizing the Catholic Church in the United States and abroad, and that is the matter of Pope Paul VI's alleged own habituation to the vice of homosexuality.

The Charges of Homosexuality Against Pope Paul VI

We begin with statements that emanate from the Homosexual Collective itself.

Pope Paul VI is identified as a homosexual in numerous homosexual publications and his name appears on virtually all lists of prominent homosexuals found on various Homosexual Collective websites.

Are these references infallible? Definitely not, especially when dealing with historical figures.

The tendency for the Homosexual Collective is to label a person as "gay," even though little is known about his personal life. The assumption is that if there is no evidence that the individual was heterosexual he is *ipso facto* a homosexual. No room is left for other possibilities. For example, the individual in question may simply have been asexual or had a low sex drive. It may be that he sublimated his normal sexual urges for the sake of his art, or his profession, or in case of a celibate priest, for the love of God.

In other cases, the Collective may be correct in its historical assessment that the individual was habituated to a particular sexual vice, but that vice may not have been homosexuality.

Here the name of Hans Christian Andersen, the writer of fairy tales, comes to

mind.

His name appears on a number of contemporary lists of prominent “gays” of the past. The famed sexologist Magnus Hirschfeld publicly identified Anderson as a homosexual or at the least a “latent” homosexual.¹¹⁰

More recent biographical data, however, suggests that Andersen possessed a highly narcissistic temperament, and that he was habitually and incurably addicted to the practice of solitary masturbation. As Elias Bredsdorff of Cambridge University notes in his biography of the writer, there is sufficient evidence to demonstrate that Andersen was by nature heterosexual, but with feelings of inferiority that made any relationship with a mature woman impossible for him.¹¹¹ Autoeroticism permitted him to love the one person whom Hans Christian Andersen loved best from his youth—himself.¹¹²

In the case of Pope Paul VI these errors do not appear to factor in the equation.

It is significant that the Homosexual Collective’s identification of Pope Paul VI as a homosexual took place long before the subject of homosexuality became part of the American consciousness. In other words, the rumor that Montini was sexually attracted to young men was part of the gossip of the Collective long before charges of homosexuality were publicly brought against the pope.

In the United States, the North American Man/Boy Love Association (NAMBLA) at its organizational meeting held on December 2, 1978, at Boston’s Unitarian Community Church, claimed: “...The Church condemns sexual deviance, but it is hypocritical, i.e., tolerating and even rewarding personal sexual hypocrisy at the highest levels *as long as outward fealty* is displayed to central control: Cardinal Spellman and Paul the Sixth (sic) are recent examples.”¹¹³

The Testimony of Robin Bryans

As revealed in the concluding segment on the Cambridge Spies, Robin Bryans, aka Robert Harbinson, the Irish writer and self-confessed homosexual, in his 1992 autobiography, *The Dust Never Settles*, claims that his friend Hugh Montgomery told him that he (Montgomery) and the young Montini had been lovers.

To reiterate, Hugh Montgomery was the brother of the well-known artist Peter Montgomery, the long-time sex partner of Cambridge spy Anthony Blunt. Bryans says that Hugh Montgomery was also a one-time lover of the

powerful and well-known homosexual diplomat Sir Gilbert Laithwaite.¹¹⁴

During the mid-1930s, Hugh Montgomery was assigned a diplomatic post at the Vatican as the Chargé d’Affaires under Sir Alec Randall, the British representative to the Holy See. It was here that Hugh met an equally up and coming Italian junior diplomat, Msgr. Battista Montini, who allegedly shared Hugh’s sexual proclivities and the two men allegedly engaged in an affair.

According to Bryans, Hugh Montgomery and his friend Battista Montini fraternized with some pretty eccentric characters during those days including Viscount Evan Tredegar, an aristocratic convert to Catholicism who served as a Privy Chamberlain to Pope Benedict XV.¹¹⁵

The Viscount enjoyed titillating his friends with tales of his sexual exploits and the occult including his first-hand experiences with the Black Mass using human blood, urine and semen.¹¹⁶ After the death of Pope Benedict XV and the election of a new pope, Pius XI, Tredegar automatically lost his honorary position of Privy Chamberlain. He abandoned his dream of being a priest and returned to his ancestral home in Wales and married. According to a close friend, Tredegar kept a picture of the young Montini “cheek by jowl with that of an ‘able-bodied’ sailor” on his bedside table along with other photographs of royalty.¹¹⁷

In an interview with British writer Stephen Dorril, co-author of *Honeytrap—The Secret Worlds of Stephen Ward*, Bryans repeated the story of Hugh Montgomery’s affair with Montini. Dorril said he found Bryans to be pretty much on the money when it came to his recollections of his early days as a member of the London’s elite homosexual clique.

Hugh Montgomery eventually converted to Catholicism, entered Beda College, and was ordained a Catholic priest. Little more is known about the controversial churchman.

If it is true that Montini engaged in a homosexual affair as a junior diplomat at the Vatican, it is almost certain that at least some members of the Roman Curia would have heard the rumors. However, since the young Battista was well protected by his politically powerful family and by other influential prelates including Eugenio Pacelli, the future Pius XII, there is little that could have been done to remove Montini from his diplomatic post.

The Claims of Roger Peyrefitte

Roger Peyrefitte, French novelist and a member of the French diplomatic

*****ebook converter DEMO Watermarks*****

corps in Athens was born in 1907. He is an avowed homosexual and known for his outspoken views in defense of “gay rights.”

In 1976, Peyrefitte gave an interview to D.W. Gunn and J. Murat representing the Gay Sunshine Press on the subject of Pope Paul VI’s alleged homosexuality.¹¹⁸

Peyrefitte said that in January 1976, the pope gave a public speech in which he condemned homosexuality, masturbation and premarital sex. Peyrefitte said he was incensed by the pope’s hypocrisy since it was known in certain circles that while Montini was Archbishop of Milan he had a homosexual affair with a young movie actor, whose name Peyrefitte knew. The French writer said that he did not get this information from “communists or doormen” but from members of the Italian nobility with whom he was well acquainted. His Milanese sources indicated that it was a political secret in certain circles that Montini went to a “discreet house” to meet boys and that he had a particular favorite whose first name was Paul.

Following Paul VI’s condemnation of homosexuality, a French reporter from *Lui* came to interview Peyrefitte. That is when Peyrefitte exposed Montini’s homosexual background in Milan.

The *Lui* interview was picked up and reproduced by the Italian weekly news magazine *Tempo* in Rome on April 26, 1976. Peyrefitte said it was as if a time bomb had gone off.

The Vicar of Rome and the Italian Episcopal Conference called for a universal “Day of Consolation” for calumny against the Holy Father. On Palm Sunday, the pope issued a statement from his balcony at the Vatican, “... *Delle cose orribili e calunniose...*”¹¹⁹ Peyrefitte said that his accusations against the pope went everywhere in the world.¹²⁰

In *O Vatican! A Slightly Wicked View of the Holy See*, former *N.Y. Times* Rome Bureau correspondent Paul Hofmann repeats the Peyrefitte charges against Montini.¹²¹ He names the well-known Italian actor, Paolo Carlini, whom Montini was alleged to have met in Milan when he was Archbishop and who later became a frequent visitor to Pope Paul VI’s private quarters at the Vatican.¹²²

More Charges by the Abbé de Nantes

In the summer of 1993, the Abbé Georges de Nantes, founder of the League of the Catholic Counter-Reformation in France in 1969, expounded on the

*****ebook converter DEMO Watermarks*****

charges of homosexuality against Pope Paul VI in the June-July issue of *The Catholic Counter-Reformation in the XXth Century*.¹²³

The Abbé said that his comments were in response to the announcement of Pope John Paul II on May 13, 1993, the Feast of Our Lady of Fatima, that the canonization process for Pope Paul VI was going forward following the preliminary diocesan proceedings carried out in Milan in 1992.

“I have received the news of the opening of the canonization process of my predecessor Paul VI. For me, he was a father in a personal sense. That is why I cannot express my great joy and gratitude,” declared Pope John Paul II.¹²⁴

The charge of homosexuality against Pope Paul VI in *Counter-Reformation* begins with the Abbé recalling the charges of Paul Hofmann’s concerning *la Mafia* Milanese, that is, Archbishop Montini’s notorious connections to the Mafia and Freemasonry syndicate in Milan.¹²⁵

Abbé de Nantes then makes a reference to a quote taken from an unnamed paperback in his possession that refers to a non-Italian Cardinal, “a big man, affable and keen eyed,” whom Pope Paul VI had appointed to a key Vatican post and who had a reputation for pederasty with the *ragazzi*, the boys in the quarter behind the Vatican.¹²⁶ He says that he was aware that after the election of Montini to the Chair of Peter there was an inordinate rise in the numbers of homosexual seminarians and priests in the United States and the Netherlands. Yet Rome did nothing, he says.¹²⁷

Finally the Abbé recalls an incident that occurred on the eve of the 1963 conclave that elected Montini pope. He said, Reverend Father de Saint-Avit of St. Paul-Outside-The-Walls Basilica informed him the evening that the conclave opened that the morality section of the Milan police had a file on Montini. Therefore, the new pope could not and would not be Montini. But it was Montini!¹²⁸

The Abbé de Nantes then addresses Pope John Paul II:

So, after the scandal of the election of an avowed homosexual to the Throne of Saint Peter having poisoned the Church, You, Most Holy Father, would have him relive and gain strength by having this same wretch of a Paul VI raised to the altars, and his bones offered as relics to the faithful for their pious kisses, and his tormented face presented to their fervent gaze in Bernini’s Gloria? Ah no, that is impossible. It will not be!¹²⁹

The Revelations of Franco Bellegrandi

Atila Sinke Guimarães in his latest work *Vatican II, Homosexuality & Pedophilia*, raises the issue of Paul VI's homosexuality.¹³⁰ Guimarães quotes Franco Bellegrandi, a former member of the Vatican Noble Guard, part of the papal military corps, who witnessed the unfortunate changes that occurred at the Vatican after Pope Paul VI took office.

Bellegrandi repeats the charge that while Archbishop of Milan, Montini, dressed in civilian clothes, was picked up by the local police on one of the archbishop's nocturnal visits to the male brothels of the city.

The former Vatican guard describes the homosexual colonization process that he says began under Pope John XXIII, but which accelerated under Montini's rule—a process with which the reader should by now be thoroughly familiar. Bellegrandi says that old employees were turned out of their jobs at the Vatican to make room for Montini's favored brethren afflicted with the same vice. They in turn brought along their favorite catamites—"effeminate young men wearing elegant uniforms and make-up on their faces to dissimulate their beards," says Bellegrandi.¹³¹

Bellegrandi says that he was told by an official of the Vatican security service that Montini's actor-friend was permitted free access to the pontifical apartments and was seen taking the papal elevator at night.¹³²

The Issue of Blackmail

One of the statements made by Bellegrandi that attracted my attention was that Montini no sooner took office than he was subject to blackmail by Italian Freemasons. In exchange for their silence regarding Archbishop Montini's furtive sojourns to Switzerland to rendezvous with his actorlover, who appears to have been quite open about his relationship with the prelate, the Masons demanded that the pope eliminate the Church's traditional ban on cremation after death. The pope complied.¹³³

This is not the first time that Montini's sexual perversions made him a likely target of blackmailers.

In my correspondence with a British writer known for his familiarity with the operations of MI6, England's foreign intelligence service, this writer inquired as to whether or not he believed that Montini's homosexuality laid him open to blackmail by British or Soviet intelligence agents during the Second World War. He said that he believed that the British (MI6) and the Americans (OSS)

knew about Montini's homosexuality and used it against him to gain his cooperation in running the Vatican-Allied ratlines after the war. He said he had no corresponding knowledge concerning the Soviets.¹³⁴

Information on the possible blackmail of Montini by the Soviet KGB and GRU after the war came from another source.

An elderly gentleman from Paris who worked as an official interpreter for high-level clerics at the Vatican in the early 1950s told this writer that the Soviets blackmailed Montini into revealing the names of priests whom the Vatican had clandestinely sent behind the Iron Curtain to minister to Catholics in the Soviet Union during the Cold War. The Soviet secret police were on hand as soon as the priests crossed over the Russian border and the priest infiltrators were either shot or sent to the gulag.¹³⁵

The extent to which Pope Paul VI was subject to blackmail by the enemies of the Church will probably never be known.

The File of Cardinal Pietro Palazzini

Born on May 19, 1912, in Piobiccio, Italy, the great scholar and theologian Pietro Cardinal Palazzini served as Prefect of the Congregation for the Causes of Saints from 1980 to 1988. He died on October 11, 2000.

In May 1992, the beatification cause of Paul VI was introduced by the Vicar of the Pope for Rome, Cardinal Camillo Ruini and all seemed to be proceeding well until 1997. According to Father Luigi Villa, editor of *Chiesa viva*, Pietro Cardinal Palazzini had sent a letter to the Postulator for the "cause of beatification" of Paul VI that contained three names of the last homosexual lovers of Paul VI."¹³⁶ Villa stated that Cardinal Palazzini was in possession of "two binders of documents that demonstrated, unequivocally, the impure and unnatural vice of Paul VI."¹³⁷

The Curtain Comes Down

There can be no question that Pope Paul VI's homosexuality was instrumental in the paradigm shift that saw the rise of the Homosexual Collective in the Catholic Church in the United States, at the Vatican and around the world in the mid-20th century.

Pope Paul VI played a decisive role in the selection and advancement of many homosexual members of the American hierarchy including Joseph Cardinal Bernardin, Terence Cardinal Cooke, John Cardinal Wright and Archbishop Rembert Weakland and Bishops George H. Guifoyle, Francis

Mugavero, Joseph Hart, Joseph Ferrario, James Rausch and their heirs.

The knowledge that a homosexual sat in the Chair of Peter—knowledge that spread like wild-fire on the “gay” gossip circuit—would certainly have served as an inducement for homosexual men to aspire to the priesthood and even prompt them to contemplate the unthinkable—a religious order or community composed exclusively of sodomites.

Most importantly, the long-guarded quasi-secret of Paul VI’s homosexual life has, for decades, contributed to the silence and cover-up by the American hierarchy on the issue of homosexuality in general and the criminal activities of pederast priests in particular.

But it is a secret no longer.

The final piece of the puzzle has been put in place.

“Our Lady of Fatima, pray for us.”

Notes

1 Biographical material on Pope John XXII is selected from Peter Hebblethwaite, *John XXIII —Pope of the Century*, (New York: Continuum, 1984). Hebblethwaite, a former Jesuit, left the priesthood in 1974 to marry. He served as the staff writer on Vatican Affairs for the *National Catholic Reporter* for more than 16 years. He died at his Oxford, England home on December 18, 1994.

2 Ibid., 7–8.

3 Ibid., 14.

4 See Hebblethwaite, *John XXIII*, 45 and Martínez, *The Undermining of the Catholic Church*, 116.

5 Hebblethwaite, 53.

6 Martínez, 58.

7 Ibid., 117.

8 Hebblethwaite, *John XXIII*, 53.

9 See Barry Rubin, *Istanbul Intrigues—Espionage, Sabotage, and Diplomatic Treachery in the Spy Capital of World War II*, (New York: Pharos Books, 1991).

10 Martínez, 76–77.

11 Ibid., 70.

12 UNESCO was the most successfully Soviet-penetrated of all United

Nations agencies. The KGB and GRU used the organization to disseminate disinformation and for pro-Communist propaganda purposes. By December 1971, the French Secret Service estimated that approximately 1/3 of the Soviet officials assigned to UNESCO were either Soviet secret service or military intelligence agents. The senior officers of UNESCO were openly pro-Soviet. At no time has the Holy See publicly acknowledged UNESCO as a living hive of Soviet agents. See Richard Deacon, *The French Secret Service*, 229–230.

13 Martínez, 117.

14 Ibid.

15 See Piers Compton, *The Broken Cross* (Cranbrook, Western Australia: Veritas Publishing Co., 1984), 49–50.

16 Hebblethwaite, *John XXIII*, 114.

17 In the conclave of October 1958 there were 51 electors. Cardinal Roncalli was *papabile*. There were eleven votes taken. Roncalli was elected on the third day, October 28, 1958. The Archbishop was prepared. According to Martínez, Roncalli's secretary Msgr. Bruno Heim had been working on John's heraldry papal coat of arms for weeks before the election.

18 The names of cardinals elected at Consistories from 1903 to 2001 can be found at:

http://www.stjohnxxiii.com/Cardinals/The_Cardinals_of_the_Church/consistories-xx.htm.

19 Martínez, 119. See also Komonchak, ed., *History of Vatican II*, 325.

20 Martínez, 131. Not all the cardinals created by John XXIII were from the “progressive” or “liberal” wing dominated by the Rhine group. Among the exceptions were Antonio Bacci, Secretary of Briefs to the Princes, who was elected at the March 28, 1960 Consistory. An excellent Latinist, Cardinal Bacci sided with Cardinal Ottaviani in the battle against the *Novus Ordo Missae*.

21 Komonchak, 71–22.

22 The October 11, 1962, speech of Pope John XXIII opening the Second Vatican Council is available at <http://www.papalencyclicals.net/vatican2.htm>. This site also carries all of the documents of the Council. For an excellent critique of Pope John's opening speech see Amerio, *Iota Unum*, 73–79.

23 Amerio, 62–63.

*****ebook converter DEMO Watermarks*****

24 Fr. Paul Kramer, *The Devil's Final Battle* (New York: Good Counsel Publications Inc., 2002), 45.

25 Komonchak, 15.

26 Ibid., 64.

27 Ibid., 55–57. Where the Holy See got the funds needed to support a General Council remains a secret. No budget from the Commission for the Administration of the Patrimony of the Holy See (Vatican Bank) was ever made public. Estimates for the three sessions of the Council range from \$25 million upwards to \$75 million in US currency. The alterations to the Basilica alone took more than \$950,000. Council Fathers who could pay their way did so while bishops from poorer nations needed to be subsidized by the Vatican. The hierarchies of the United States and Germany were reported to have been generous in lending their financial assistance. It is also likely that groups with a vested interest in a General Council designed to undermine and weaken the Roman Catholic Church such as the U.S. Central Intelligence Agencies, International Freemasonry and International Jewry, helped to finance the Council.

28 Martínez, 108. For an analysis of the leaders and agenda of the Rhine Group and their *periti* see Fr. Ralph M. Wiltgen, SVD, *The Rhine Flows into the Tiber* (Rockville, Ill.: Tan Books, 1966). With the support from Archbishop Montini who worked from the inside to direct the course of the Council, the Rhine Group was able to control the mechanics of the Council by stacking Commissions, changing rules of procedures, and micro-managing the press.

29 Komonchak, 426.

30 Maurice Pinay, *The Plot Against the Church* (Palmdale, Calif.: Christian Book Club of America, 1967). Published in the fall of 1962 to coincide with the First Session of the Council, the 700-page book was attacked as anti-Semitic because of its references to International Jewry and International Zionism as “the synagogue of Satan.” In light of the harm that has befallen the Church since Vatican II, *The Plot* is well worth the read with some reservations. The English edition was translated from the German and Spanish editions in 1967.

31 Amerio, 67–68.

32 Martínez, 108.

33 Ibid., See Hans Küng, *The Council, Reform and Reunion*, New York: Sheed And Ward, 1961).

34 The Metz Agreement engineered by Montini with the cooperation of Pope John XXIII represented a betrayal of astounding proportions. The betrayal of trust of the Church Fathers at the Council, however, was nothing when compared to the betrayal of the Uniate hierarchy, clergy and faithful who were rotting in Soviet gulags because they refused to become a part of a Soviet-controlled religion like the Russian Orthodox, and the betrayal of millions of Christians who languished behind the Iron and Bamboo Curtains.

35 See Wiltgen, 122.

36 Bishop Josyf Ivanovycé Slipiy was born on February 17, 1882, in Zazdrist, Ternopil, in the Archdiocese of Lviv in the Ukraine. He received his education at the College of Ternopil and Lviv University and was ordained to the priesthood on September 30, 1917. He was consecrated Archbishop of Lviv on December 22, 1939. Five years later he was arrested and sent to Siberia by the Soviet regime for eighteen years. Archbishop Slipiy was freed by the Soviets in 1963 through the intervention of President John Kennedy and Pope John XXIII and sent in exile to Rome. After the protest of his countrymen, Bishop Slipiy did attend the last three sessions of the Second Vatican Council and was made a Cardinal by Pope Paul VI on Feb. 22, 1965. He died on September 7, 1984. His burial was delayed more than ten days to allow for people from around the world to attend his funeral—over one million came to pay their respects. See the Ukrainian Greek Catholic Church website at www.papalvisit.org.ua/eng/ugcc_slipiy.php.

37 This incident is reported from Andrea Riccardi, *IL Vaticano a Mosca* (Rome: 1993) Laterza, ed., Chap. VII, “Fine della Condanna, Inizio del Dialogo,” as reported by Rev. Fr. Michael Simoulin, “Was the ‘Good Pope’ a Good Pope?” Part I, *The Angelus*, September 2000, 23, no. 9 at www.sspcx.ca/Angelus/2000_September/Was_Good_Pope_Good_Pope_Pt1.htm. Fr. Simoulin’s three-part series on the pontificate of Pope John XXIII is outstanding.

38 Ibid.

39 Komonchak, 22.

40 Ibid., 7.

41 The comments of Frere Michel de la Sainte-Trinite, were taken from his speech, “The Mystery of the Third Secret of Fatima,” delivered on November
*****ebook converter DEMO Watermarks*****

24, 1985, in Rome at a conference sponsored by the International Fatima Rosary Crusade headed by the Marian priest Father Nicholas Gruner. The full text is available at

<http://www.shrineofsaintjude.net/home1301.html>. The four-volume set on Fatima is available from Immaculate Heart Publications, Buffalo, NY.

42 Ibid.

43 Komonchak, 71.

44 Angelo Giuseppe Roncalli was beatified by Pope John Paul II on September 3, 2000.

45 Hebblethwaite, *Paul VI*, 19.

46 The Church had inveighed vehemently for centuries against the use of wetnurses for mothers capable of breast feeding their own children, but the admonition was largely ignored by the upper classes.

47 Hebblethwaite, *Paul VI*, 29.

48 Ibid., 271.

49 See James Glampe, “Giulio Andreotti” at <http://www.uwgb.edu/galta/333/andreot.htm>.

50 See Sterling, *OCTUPUS*, 220. As Sterling points out, there is no proof that the Allies deliberately plotted to consign Sicily into Mafia hands, it simply worked out that way. Probably there was no single big deal the Allies had with the Mafia, but rather middle management arrangements of lesser officers, Sterling states.

51 Hebblethwaite, *Paul VI*, 124.

52 Owen Chadwick, *Britain and the Vatican During the Second World War* (London: Cambridge University Press, 1986), 265. According to British historian Chadwick there was no doubt that Montini was instrumental in securing a copy of the details of the Italian armistice for London. See also, Anthony Rhodes, *The Vatican in the Age of Dictators*.

53 Ibid., 156.

54 Hebblethwaite, *Paul VI*, 126.

55 Linda Hunt, *Secret Agenda: The United States Government, Nazi Scientists and Project Paperclip, 1944–1990* (New York: St. Martin’s Press, 1991).

56 Martínez, 82.

57 Chadwick, 22–23.

58 Ibid., 23–24.

59 Ibid., 232–233.

60 Martínez, 81–82.

61 Ibid.,

62 Ibid. See Document JR1022 released by the OSS, Washington, D.C. Office. See Piers Compton, *The Broken Cross*, 51–52.

63 The final Consistory of Pope Pius XII's pontificate took place on January 12, 1953.

64 Niccolo Machiavelli, Chapter XXII, "Concerning the Secretaries of Princes." The entire text of *The Prince* is available online at <http://www.online-literature.com/machiavelli/prince/22>. *The Prince* was the most popular work of Italian Statesman and Political Philosopher Niccolo Machiavelli (1469–1527).

65 Giovanni Battista Montini was a patron of the French philosopher Jacques Maritain.

66 Hebblethwaite, *Paul VI*, 271.

67 See Hamish Fraser, "Jacques Maritain and Saul David Alinsky—Fathers of the 'Christian' Revolution," Hamish Fraser, Supplement to *Approaches*, No. 71.

68 See Abbé Georges de Nantes Essay on the "MASDU" at "<http://www.crc-internet.org/lib1masdu.htm>. The Abbé de Nantes is the editor of *The Catholic Counter-Reformation in the XX Century*, Maison Saint-Joseph, Saint-Parres-les-Vaudes, France.

69 Fraser, 5.

70 Saul Alinsky's most popular work, *Rules for Radicals* (New York: Random House, 1971) is dedicated to the "very first radical," Lucifer. See also Marion

K. Sanders, *The Professional Radical—Conversations with Saul Alinsky* (New York: Harper & Row, 1965).

71 Fraser, 49–50.

72 Ibid., 17.

73 Ibid., 44.

74 Ibid.

75 Ibid.

76 Millenari, *The Shroud of Secrecy*, 137–139. The authors maintain that Poletti and Montini signed a secret pact not to reveal the contents of the letter of January 3, 1963. It is unclear from their report whether or not the *Il Popolo D'Italia* of the 1960s had any relationship to a Socialist newspaper by the same name founded by Mussolini that ran from 1914 to 1943, or if it was a completely separate diocesan or secular publication.

77 After the death of Paul VI on August 6, 1978, Cardinal Benelli was considered a top contender for the papacy, but the election went to Cardinal Albino Luciani of Venice. After the death of John Paul I, Benelli was again a prominent candidate, but this time he lost out to a Pole, Cardinal Karol Wojtyla. Benelli continued as Cardinal Archbishop of Florence until he was felled by a sudden heart attack in 1982.

78 In 1989, eleven years after his Pope Paul VI's death, Pope John Paul II appointed Macchi Archbishop (Personal title) of Loreto. Archbishop Macchi retired in 1996 at the age of 72.

79 Bishop Donato De Bonis is probably the least well known of the four men. Archbishop Macchi co-consecrated Bishop Donato De Bonis on April 25, 1993, despite the fact that De Bonis, an officer of the Vatican Bank, had been charged with tax-fraud conspiracy. De Bonis was also reported to be a Freemason, but then again, so was Macchi. In the summer of 1984, De Bonis made national headlines in the U.S. by giving a \$2000 donation to the March of Dimes, the nation's number one promoter of eugenic abortion. The Vatican official's visit to a MOD banquet held in Hartford, Conn. was coordinated by Bishop James T. McHugh of the Diocese of Camden, N. J. See Randy Engel, *A March of Dimes Primer—The A-Z of Eugenic Killing* (Export, Pa.: U.S. Coalition for Life, PA, 1991).

80 This section on Vatican finances and the IOR is based on information taken from a large number of publications and web sites including Conrad Goeringer, "History of the IOR—Murder, Bank, Strategy—the Vatican," at <http://www.voxfux.com/features/vaticanmurder.html>. See also David A. Yallop, *In God's Name—An Investigation Into The Murder of Pope John Paul I* (New York: Bantam Books, 1984).

81 The IOR or Vatican Bank is located in the tower of Nicholas V built onto the pope's palazzo. Its operations are different from those of a standard banking institution. It does not issue loans nor does it issue its own checks. Its depositors are dioceses, parishes, religious orders, and fraternal orders. Its

*****ebook converter DEMO Watermarks*****

history goes back to pontificate of Pope Leo XIII who founded the Administration for Religious Works. Following the signing of the Lateran Pact of 1929, Pope Pius XI created another agency, the Administration of the Patrimony of the Holy See to handle the settlement fee awarded to the Holy See by the Italian State as compensation for the loss of the Papal States. In 1942, Pope Pius XII started still another financial agency known as the Institute for Religious Works (IOR). Pacelli placed the IOR under the direction of Bernardino Nogara, who undertook a program of diversified investments and real estate that brought the Vatican into the modern world of international finance. For the first time, the Holy See had established direct ties to the secular financial empires of the J.P. Morgans, the Rothschilds and the like. By 1954, when Nogara retired, he had pyramided the original \$85 million dollars received from the Mussolini government in 1929 to nearly \$1 billion. The Vatican now owned interest in giant pharmaceutical houses, and chemical, industrial, and construction conglomerates like Immobiliare, as well as stock in major corporations such as General Motors, Gulf Oil and IBM. See "Banca Intesa: So Catholic, So Ungrateful," *L'espresso*, No. 25, June 18–24, 2004, at

http://213.92.16.98/ESW_articolo/0%2C2393%2C42171%2C00.

82 By the 1980s, the gross assets of the IOR were in the range of \$10 billion.

83 The Franklin Bank went belly-up in October 1974. Sindona got \$1.7 billion in assistance from the Federal Reserve, but the handout could not save the bank from bankruptcy. Federal agents called in on the case traced the collapse to Sindona and his associates in the Sicilian Mafia and the Vatican.

84 See Thomas Naylor and R.T. Naylor, *Hot Money and the Politics of Debt: Peekaboo Finance and the Politics of Debt*, (New York: Simon & Schuster, 1987). The Naylor book is one of several references this writer came across that links CIA funding to the Vatican.

85 Richard Hammer, *The Vatican Connection* (New York: Holt, Rinehart, and Winston, 1982), 207.

86 Sindona's empire began to crash with the collapse of the Franklin National Bank in 1974. His irregular financial activities by the early 1960s had already attracted the attention of Interpol. To escape Italian justice Sindona made his way to New York where he was arrested in 1979, tried and indicted for 99 counts of fraud, perjury and misappropriation of bank funds and sent to prison. On August 2, 1979, his Mafia bosses with the cooperation

*****ebook converter DEMO Watermarks*****

of the New Jersey Gambino crime syndicate arranged for his “abduction” from prison and Sindona was shipped to Palermo for safe keeping. In 1980, Sindona was apprehended by the Italian police and brought to trial in Milan. Sindona sent out a financial appeal to his wealthy Italian supporters (whose names and illegal foreign bank accounts had been recorded in Sindona’s black book). When Calvi failed to put the assets of the Banco Ambrosiano at his disposal, Sindona leaked out the word that Calvi had been robbing the bank blind. Actually, the money received from the *Palazzo* for Sindona’s “legal expenses” went to his Mafia overlords who by this time had figured out that Sindona had lost billions of dollars of their money in financial speculation. The Mafia could not and would not abide by a dishonest crook. Shortly after his 1986 conviction by a Milan court for the contract killing of an influential Italian magistrate, Sindona was found dead in his cell of strychnine poisoning. Calvi fared little better. Although the Banco Ambrosiano had a rule that no shareholder could accumulate more than 5% stock in the bank in order to prevent any single person or institution from gaining control of the bank, Calvi with the help of Marcinkus, Sindona and Gelli and others, established offshore dummy corporations to gain access to the bank’s assets. Many of these illegal corporations were funded with money slaked off from the IOR. The “Catholic” bank also became a major center for the laundering of Mafia funds abroad. By the time Calvi and Company’s crimes were discovered, the bank was missing \$1.3 billion. In 1981, Calvi was convicted of currency fraud and given a four-year jail sentence and a \$12 million fine, but he managed to escape the clutches of Italian civil law. On June 19, 1982, Calvi’s body was found hanging from Black Friars Bridge in London. Although originally identified as a “suicide” by Scotland Yard, itself notorious for its own Masonic hierarchy, subsequent investigations by the Italian Department of Justice revealed that Calvi had been murdered by hanging by the Mafia in order to insure his silence concerning the role played by the Mafia, the Masons and the Vatican Bank in the Ambrosiano affair and other illegal financial schemes. Eventually, the Vatican agreed to pay \$250 million to the creditors of the Banco Ambrosiano without having to publicly state that they were guilty of any wrong doing. This “contribution” came after the revelation that Calvi had secured official “letters of patronage” from Marcinkus guaranteeing Calvi’s loans. The P2 scandal broke on March 17, 1981. The public exposure of the link that the Mafia had established with Italian Freemasonry was a revelation of astronomical proportions. So was the

list of its 962 members that was found during a police raid of Licio Gelli's villa in Arezzo. That list included seventeen army generals, four air force generals, nine Carabinieri high officers, eight Navy admirals, all three heads of the Italian secret service, thirty-eight Italian deputies and senators, fourteen magistrates, three cabinet ministers and five Vatican prefects and other high-ranking Church officials. Grandmaster Gelli was tried and given a short prison sentence served out under house arrest. He died of natural causes. Archbishop Paul Marcinkus fared the best of all. After the death of Paul VI in 1978, Pope John Paul II kept Marcinkus on at the IOR until 1989. The pope also awarded him full title of pro-President of the Pontifical Commission for the Vatican City State. When the Italian police came after Marcinkus in connection with the criminal activities of the late Calvi, Sindona, and Gelli, crimes that included assorted currency frauds, assassination funding, arms smuggling, and trafficking in counterfeit bills, he was granted immunity by the Holy Father for seven years. Eventually Archbishop Marcinkus became even too hot for the Vatican to handle and he was sent back to the United States. Today the Archbishop resides in the Diocese of Phoenix, Ariz. where he occasionally says Mass and is a frequent visitor on the Sun City's golf links. He continues to enjoy full diplomatic immunity granted by the Vatican City State so he is untouchable under American law. In 2003, the Italian paper *Gazzetta del Sud* reported that the Archbishop's name had come up yet again in a five-hour deposition given by a Mafia informant to Italian prosecutors, but it is unlikely that he will ever be brought to justice in Italy or anywhere else on earth much less serve any time in jail.

87 See Hebblethwaite, *Paul VI*, 329–332. At the 1963 conclave, the nomination of Archbishop Montini was supported by Cardinal Spellman and the American contingent, Europeans representing the Rhine Group including Cardinals Suenens, Döpfner and König and many bishops from Latin America and Africa. Archbishop Montini was elected on the sixth ballot.

88 Ibid., 331.

89 See Amerio, *Iota Unum*, 82–89.

90 Millenari, *Shroud of Secrecy*, 164.

91 The traditional Mass of the Roman rite was codified for all times by Pope Saint Pius V in his Apostolic Constitution *Quo Primum* of July 13, 1570. This was not a new rite in the strict sense, but rather the perfection of the authentic Mass handed down from the time of the Apostles. In accordance

with the decrees of the Holy Council of Trent to preserve “incorrupt the public worship of the Church,” Pope Pius V undertook to revise and reissue the sacred books, to wit the Catechism, the Missal and the Breviary. In *Quo Primum*, Pope Pius V set in stone for all time the exactness of the Holy Sacrifice of the Mass to be said in the Mother Tongue of the Latin rite: “We specifically command each and every patriarch, administrator and all other persons of whatsoever ecclesiastical dignity, be they even cardinals of the Holy Roman Church, or, possessed of any other rank or pre-eminence, and We order them by virtue of holy obedience to sing or to read the Mass according to the rite and manner and norm herein laid down by Us, and henceforward to discontinue and utterly discard all other rubrics and rites of other missals, howsoever ancient, which they have been accustomed to follow, and not to presume in celebrating Mass to introduce any ceremonies or recite any prayers other than those contained in this Missal.” An exemption existed for churches “in which the saying of Mass differently was granted over two hundred years ago. ...” For the complete text see <http://www.dailycatholic.org/quoprimum.htm> The *Novus Ordo Missae* (New Order of the Mass) instituted by Pope Paul VI on November 31, 1969, does not meet the criteria set forth in *Quo Primum*.

92 For a basic critique of the *Novus Ordo* see: Alfredo Cardinal Ottaviani and Antonio Cardinal Bacci, *The Ottaviani Intervention* (Rome: 1969); reprint, Rockville, Ill.: Tan Books, 1992). Also “The New Mass,” *The Angelus*, March 2000, 23, no. 3. And Rev. Anthony Cekada, “Did Paul VI ‘Illegally’ Promulgate the New Mass?” *Trans Et Alia*, 2, no. 7, May 2001, translation by Suzanne M. Rini of Pittsburgh, Pa. Readers are invited to contact Mrs. Rini for a more complete selection of excellent articles on liturgical “reform” from the French publication *Sodalitium*.

93 See Bugnini, *The Reform of the Liturgy*, for a step-by-step description of the destruction of the Sacred Liturgy.

94 See Rev. Fr. James McLucas, “The Emasculation of the Priesthood,” *Latin Mass*, Spring, 1998. The article is available at <http://www.latinmassmagazine.com/artEmasculation.asp>.

95 See Paul Likoudis, “A Catholic Psychiatrist 30 Years Ago. ...Offered Cure for Church’s, Society’s Sexual Ills,” *Wanderer*, 10 April 2003, 1, 10.

96 McLucas

97 Ibid.

*****ebook converter DEMO Watermarks*****

98 Ibid.

99 Ibid.

100 Ibid.

101 Ibid.

102 Amerio, 180.

103 Ibid., 181.

104 Ibid., 163.

106 Ibid., 166.

107 See Thomas Reese, SJ, at

<http://www.americamagazine.org/reese/america/a-lefev.htm>.

108 An analogous situation occurred in the late 1800s under the pontificate of Leo XIII with regard to an attempt to open up a “dialogue” between “ecumenically” minded Roman clerics and Anglicans on the question of the validity of Anglican orders. Herbert Cardinal Vaughan, the Archbishop of Westminster, warned Pope Leo XIII against such open-ended discussions claiming that Anglican conversions to the Catholic faith would dry up if the public were to learn of such meetings. News that the Catholic Church was engaged in even informal talks, Vaughan said, was sufficient of itself to keep people in heresy, in other words to keep them from converting. Leo XIII took Vaughan’s advice and in 1896 issued the Papal Bull, *Apostolicae Curae* that declared Anglican orders to be “absolutely null and utterly void.” Pope Benedict XV, however, was more open to the idea of ecumenical dialogue with the Anglicans and permitted the start of what became known as the Malines Conversations in 1921. The “Conversations,” five in all, were finally killed off by Pius XI in his 1928 Encyclical *Mortalium Animos*. See John Jay Hughes, *Absolutely Null and Utterly Void The Papal Condemnation of Anglican Orders 1896* (Washington, D.C.: Corpus Books, 1968).

109 The failure of *Humanae Vitae* was more than a matter of timing. The document itself was seriously flawed. The author plans to cover the history of the Birth Control Commission and *Humanae Vitae* in a future book.

110 Elias Bredsdorff, *Hans Christen Andersen—The Story of his Life and Work* (New York: Scribner, 1975), 280. Bredsdorff is quoting from an earlier psychiatric study of Andersen by Professor Hjalmar Helweg. See also *The Fairy Tale of My Life—An Autobiography* issued in 1975 on the 100th anniversary of Andersen’s death.

111 Bredsdorff, 280.

*****ebook converter DEMO Watermarks*****

112 Ibid.

113 Tsang, 95.

114 See Summers and Dorril, *Honeytrap*, 38. The authors mistakenly identify Pope John Paul I as Hugh Montgomery's lover, but correspondence with Dorril confirmed that the cleric in question was Battista Montini.

115 In the papal household there are a large number of chamberlains whose functions are more or less ornamental. These are divided into several categories: privy chamberlains, chamberlains, assistant and honorary chamberlains. These are gentlemen of rank and belong to the highest class of the household. In the papal Curia there is the apostolic chamberlain (Latin: camerarius) who occupies a very important position. During a vacancy of the Holy See, the apostolic chamberlain or *carmerlingo* is at the head of the administration of the Roman Church. See

<http://www.catholic-forum.com/saints/eb001844.htm>.

116 Robin Bryans, *The Dust Has Never Settled* (London: Honeyford Press, 1992).

117 Ibid., 60.

118 Leyland, ed., *Gay Roots*, 412.

120 The media blackout in the United States was not complete. The Homosexual Collective knew of Peyrefitte's accusations against Pope Paul VI as did some American priests. In *A Secret World*, A.W. Richard Sipe states that in 1976, Paul VI was accused in both the French and Italian press as having engaged in a homosexual relationship. Sipe notes that the *National Catholic Reporter* did run an article on the charges in 1976 that included the pope's denial of the charges.

121 Paul Hofmann, *O Vatican! A Slightly Wicked View of the Holy See* (New York: Gongdon and Weed, Inc., 1984), 151.

122 Paolo Carlini was born in 1926 (1922?) in Sant' Arcangelo di Romagna, Italy. He had a minor role in the 1953 American film "Roman Holiday" and in the 1960 film "It Started in Naples." He died on November 7, 1979, one year after the death of Pope Paul VI.

123 On August 25, 1966, the Abbé Georges de Nantes was struck with a suspension *a divinis* for his opposition to the Second Vatican Council. His opposition continued nevertheless. In July 1996, the Abbé, who heads the religious community at Saint-Parres-lès-Vaudes in the Diocese of Troyes,

France, was warned by Mgr. Daucourt to stop accusing John Paul II of heresy and of schism. For a list of the charges against Pope John Paul II see *The Book of Accusation* at www.crc-internet.org/IER2003/Lib2_1.htm.

124 Speech of Pope John Paul II to the General Assembly of the Italian Episcopal Conference on May 13, 1993.

125 Abbé Georges de Nantes, *The Catholic Counter-Reformation in the XXth Century*, no. 259 (June–July 1993): 10.

126 Ibid., 13. The prelate in question may have been Bishop John Wright whom Pope Paul VI brought to Rome in April 1969 and appointed Prefect of Clergy. Wright was raised to the cardinalate on April 28, 1969.

127 Ibid., 14.

128 Ibid., 15.

129 Ibid.

130 Atila Sinke Guimarães, *Vatican II, Homosexuality & Pedophilia*, ed., Marian Therese Horvat, Ph.D. (Los Angeles: Tradition in Action, 2004), 159–162. Mr. Guimarães does an exceptional job in analyzing NCCB/USCC, USCCB and Vatican documents related to homosexuality. His primary source on the charges of homosexuality against Pope Paul VI was Franco Bellegrandi, *Nichitaroncalli—Controvita di un Papa* (Rome: Ed. Internazionale di Letteratura e Scienza, 1994), 85–86.

131 Guimarães, 161.

132 Ibid., 159.

133 Ibid., 160.

134 Private correspondence to author from London dated 2 January 1992 and 4 January 1993.

135 Private correspondence to author from Paris (undated).

136 Dr. Franco Adessa, *Who Is Father Luigi Villa?* (Oconomowoc, WI., Apostolate of Our Lady of Good Success, 2012) pp. 33–34.

137 Ibid., p. 34.

THE HOMOSEXUAL COLLECTIVE

XX Epilogue

Eighteen months have gone by since the manuscript of *The Rite of Sodomy* passed from my hands to the printers, and many important changes have occurred in the life of the Church, not the least of which is the election of a new pope. Pope John Paul II died on April 2, 2005. The former Joseph

*****ebook converter DEMO Watermarks*****

Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, has ascended the throne of Saint Peter as Pope Benedict XVI.

There have also been other important events connected with many personages featured in this book.

The defrocked Rev. Paul Shanley of the Boston Archdiocese is behind bars at a Massachusetts state prison serving out a 12–15 year sentence for the indecent sexual assault and rape of Paul Buse, one of many young men he sexually exploited.

The defrocked Rev. James Porter of the Diocese of Fall River, Mass., who claimed more than 100 underage victims, died of cancer while in civil confinement on February 11, 2005. Ironically, it was Shanley who recommended that Porter be sent for “treatment” to the infamous Servants of the Paraclete in Jemez Springs, New Mexico in 1967.

On March 30, 2005, Boston attorney Carmen L. Durso filed a sexual abuse lawsuit in Hampden Superior Court in Springfield, Mass. on behalf of William Burnett, whose story of clerical abuse is covered in the O’ConnellSpellman legacy. Among the prelates named in the suit are Bishop Christopher Weldon and Bishop Timothy Harrington, both deceased. According to Durso, Burnett has passed two polygraph tests administered by a highly qualified examiner. Church officials of the Springfield Diocese have denied the charges.

The Society of St. John, suppressed by Bishop Joseph Martino of the Scranton Diocese in September 2004, has re-emerged as a Public Association of the Faithful and set up new quarters in Paraguay in the Diocese of Ciudad del Este headed by Opus Dei Bishop Rogelio Ricardo Livieres Plano. However, in March 2006, Bishop Rogelio Livieres is reported to have sent sexual predators Rev. Carlos Urritigoity and Rev. Eric Ensey packing. According to the Apostolic Nuncio of Paraguay, there does not remain any trace of the two priests in the country. Their current whereabouts is unknown. Although their religious order has been dissolved, Urritigoity and Ensey have not yet been defrocked. In the United States, SSJ Brother Anthony Myers continues to solicit funds using a post office box in Maple Hill, Kansas in the Archdiocese of Kansas City.

On July 5, 2004, the Springfield Illinois police were summoned to the residence of homosexual Bishop Emeritus Daniel L. Ryan to quell a “lovers’ quarrel” between Ryan and one of his sexual partners who was scheduled to

*****ebook converter DEMO Watermarks*****

accompany the bishop on a trip to Portugal. Ryan's home, aka homosexual bordello, was purchased for Ryan by his successor, Bishop George J. Lucas. Indicted sodomite rapist Bishop Thomas Dupré of the Diocese of Springfield, Mass. remains in hiding. Diocesan officials will not divulge his status or whereabouts, and the Holy See has not released any information on their investigation of Dupré since he resigned on February 10, 2004.

Nine sexual abuse lawsuits have been filed against Bishop Emeritus Lawrence Soens of the Diocese of Sioux City, Iowa. The alleged attacks on male students took place while (Father) Soens was principal of Iowa City Regina High School and Rector of St. Ambrose Seminary in Davenport. At least one suit against Soens has been settled for \$20,000. Despite the fact that diocesan officials received three molestation allegations against Soens in the 1960s, Archbishop James J. Byrne of Dubuque went ahead and consecrated him on August 17, 1983.

The 418-page Grand Jury Report on the Sexual Abuse of Minors by Clergy released on September 9, 2005, by the Philadelphia District Attorney's Office presented a scathing critique of retired Cardinal Anthony Bevilacqua's role and that of the late Cardinal John Krol's role in the massive cover-up of repeat clerical sex offences in the Archdiocese of Philadelphia. Cardinal Justin Rigali, Bevilacqua's successor, told the press the report was "very graphic" and "slanted" and would be valueless to families.

On February 25, 2006, Jesuit officials of the Chicago Province apologized to two victims molested by retired priest Rev. Donald McGuire who taught at Loyola Academy in Wilmette, Ill. After leaving the Jesuit-run school, McGuire, a popular lecturer on the spiritual life, became Spiritual Director for Mother Teresa and her Missionaries of Charity.

Archbishop Paul Marcinkus, the head of the Vatican Bank from 1971 to 1989, died on February 20, 2006, in Sun City, Arizona. His death occurred as the Roberto Calvi murder trials continue in Rome. Prosecutors in the Calvi case tried unsuccessfully to depose Marcinkus in connection with a string of Mafia-connected laundering schemes and murders, but could not penetrate the wall of diplomatic immunity granted him by Pope John Paul II and extended by Pope Benedict XVI.

On January 10, 2006, attorney John A. Aretakis filed an amended civil suit on behalf of Father Robert Hoatson in the United States District Court of New York. Fr. Hoatson, a priest of the Newark Archdiocese is suing

*****ebook converter DEMO Watermarks*****

Archbishop John Myers of Newark, Cardinal Edward Egan of New York, Bishop Howard Hubbard of Albany, the Christian Brothers and others for aiding and abetting known criminal clerical pederasts. Hoatson, an alleged victim of sexual abuse by the Christian Brothers, identified Myers, Egan and Hubbard as “active homosexuals.” Cardinal Theodore McCarrick, although not a defendant in the suit, is also identified as an “active homo

EPILOGUE

sexual.” In addition, Hoatson claims that Bishop Charles J. McDonnell, Auxiliary Bishop Emeritus of Newark, and Bishop Paul Bootkowski of Metuchen, N.J. had an “inappropriate relationship” with sexual abuser Father Alfonso de Condorpasa of the Newark Archdiocese. Both McDonnell and Bootkowski were consecrated by Cardinal McCarrick. A jury trial is demanded.

The news from Rome is not much better.

On January 27, 2006, the online edition of the Italian newspaper *Il Giornale* affirmed that Pope Paul VI had, in fact, been the victim of blackmail threats related to his early homosexual entanglements and had sought help in handling the crisis from Prime Minister Aldo Moro, a leader of the Christian Democratic Party. The short article was taken from the February 6, 2006 edition of the Italian periodical *L'Espresso* and was based on the confidential notes of General Giorgio Manes, Vice-Commander of the Carabinieri, the Italian Military Police.

At the Vatican, Pope Benedict XVI has appointed “gay friendly” Archbishop William Levada, former Archbishop of San Francisco to head the Sacred Congregation for the Doctrine of the Faith and has awarded him the red hat. Levada in turn, with the help of “gay friendly” Cardinal Roger Mahony of Los Angeles, has secured his former archdiocese for his boyhood buddy “gay friendly” Archbishop George “Brokeback” Niederauer. Levada and Niederauer were classmates at St. John’s Seminary and pederasty training camp in Camarillo, Calif., and they co-own a retirement condo in Long Beach. Niederauer insists there is no link between pederasty and homosexuality and is a proponent of ordaining “gays” as long as they are “celibate.”

The homosexual activist group, Outrage! London, is continuing its campaign begun in April 1998 to obtain “inside knowledge” on the “sexuality” of Cardinal Joseph Ratzinger, now Pope Benedict XVI, with details that can be

*****ebook converter DEMO Watermarks*****

corroborated. “We do not know whether Ratzinger is gay: but, if he is, he deserves to be outed because he is arguably the most homophobic of all Vatican leaders,” claims the Outrage Queer Intelligence Service.

Rome correspondents report that the new pope has acquired expensive taste in designer shoes and accessories, a reputation for “slightly eccentric behavior” and “a penchant for disguise.” During Christmas 2005, the pope was photographed showing off a red medieval fur-lined hat—a picture that can only be described as overtly camp. One month later, *La Stampa* reported that the pope has been secretly visiting his old residence at 1 Piazza Citta Leonina disguised in black clerical robes in the company of another accessory—his very handsome 48-year-old private secretary and traveling companion, Don Georg Gänswein.

Most importantly, on November 29, 2005, the Sacred Congregation for Catholic Education (for Seminaries and Institutes of Study) issued the long-awaited universal directive “Concerning the Criteria of Vocational Discernment Regarding Persons with Homosexual Tendencies in View of Their Admission to Seminaries and Holy Orders.” The document signed by Cardinal Zenon Grocholewski, Prefect for the Congregation and Archbishop John Michael Miller, CSB, Secretary, and approved by Pope Benedict XVI, clearly does not affirm the absolute ban against ordaining homosexuals, pederasts and habituated onanists found in the 1961 Instruction “Careful Selection And Training Of Candidates For The States Of Perfection And Sacred Orders.” In fact, the 1961 Instruction did not even merit a footnote in the new directive.

According to the 2005 directive, “while profoundly respecting the persons in question,” the Church “cannot admit to the seminary or to holy orders those who practice homosexuality, present deep-seated homosexual tendencies, or support the so-called ‘gay culture.’” However, the document makes exceptions where “homosexual tendencies” are “only the expression of a transitory problem.” In the latter case, “these tendencies must be clearly overcome at least three years before ordination to the diaconate.”

Under what circumstances would a candidate for the priesthood and religious life qualify for the exception? In a Vatican Radio interview on November 29, 2005, Cardinal Grocholewski stated this might include a person who engaged in homosexual acts out of adolescent curiosity; or while intoxicated; or where he prostituted his body to obtain favors. High standards, indeed, for the most

sublime of all vocations!

The cardinal went out of his way to state that the norms expressed in the document do not apply to already ordained homosexual priests, which is a backhanded way of acknowledging that Pope Benedict XVI, like his predecessor, Pope John Paul II, has no plans to clean house and mount a serious attack on the Homosexual Collective within the Roman Catholic priesthood and religious life.

‡ **The Leonine Prayers** Instituted by Pope Leo XIII in 1884

Hail Mary (3 times) Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the Fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Hail, Holy Queen (Salve Regina)

Hail, Holy Queen, Mother of mercy,
our sweetness, and our hope!
To thee do we cry, poor banished children of Eve.
To thee do we send up our sighs, mourning and
weeping in this valley of tears.
Turn then, most gracious advocate, thine eyes of
mercy toward us.
And after this exile, show us the blessed
Fruit of thy womb, Jesus.
O clement! O loving! O sweet Virgin Mary!

V. Pray for us, O holy Mother of God

R. That we may be worthy of the promises of Christ.

Let us pray. O God, our refuge and our strength, look down in mercy upon Thy people who cry to Thee, and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of Saint Joseph her spouse, of Thy blessed Apostles Peter and Paul, and of all the Saints, in mercy and goodness hear our prayers we pour forth for the conversion of sinners, and for the liberty and exultation of our holy Mother the Church.
Through the same Christ our Lord. Amen.

Saint Michael the Archangel, defend us in battle;
be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou,

*****ebook converter DEMO Watermarks*****

Prince of the heavenly host, by the power of God,
thrust down to hell Satan and all wicked spirits,
who wander through the world seeking the ruin of souls.

R. Amen

V. Most Sacred Heart of Jesus,

R. Have mercy upon us. (3 times)

PRAYERS

! **The Prayers of Fatima**

O my Jesus, forgive us. Deliver us from the fire of hell. Lead all souls to Heaven, especially those in most need of Your Mercy.

O Jesus, it is for Your Love, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary.

My God, I believe, I adore, I hope and I love Thee! I ask forgiveness for those who do not believe, do not adore, do not hope and do not love Thee!

Most Holy Trinity, Father, Son, Holy Ghost

I adore Thee profoundly and offer Thee the most Precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges, and indifferences by which He is offended.

And through the infinite merits of His Most Sacred Heart and of the Immaculate Heart of Mary, I beg of Thee the conversion of poor sinners.

! **Prayer for Priestly Vocations**

O God, we earnestly beseech Thee to bless Thy Church with many vocations to the Holy priesthood: **men** who will serve Thee with their whole strength and gladly spend their lives for Thy Church, and to make Thee known and loved. Amen.

Mary, Mother of priests, obtain for us many holy priests.



Selected Bibliography

- Ackerley, J. R. *My Father and Myself*. New York: Poseidon Press, 1968.
- Alan of Lille. *Plaint of Nature*. Translation and Commentary by James J. Sheridan. Toronto, Canada: Pontifical Institute of Mediaeval Studies, 1980.
- Alinksy, Saul. *Rules for Radicals*. New York: Random House, 1971.
- Amerio, Romano. *Iota Unum — A Study of Changes in the Catholic Church in the XXth Century*. Translated from the 2nd Italian ed. by John P. Parsons. Kansas City, Mo.: Sarto House, 1996.
- Anchell, Melvin. "A Psychoanalytic Look at Homosexuality and AIDS."

*****ebook converter DEMO Watermarks*****

Original manuscript, 1993.

Andrew, Christopher. *Her Majesty's Secret Service — The Making of the British Intelligence Community*. New York: Viking Press, 1986.

Andrew, Christopher, and Mitrokhin, Vasili. *The Sword and the Shield—The Mitrokhin Archive and the Secret History of the KGB*. New York: Basic Books, 1999.

Aronson, Theo. *Prince Eddy and the Homosexual Underworld*. New York: Barnes and Noble, 1994.

Avella, Steven M. *The Moment of Grace — One Hundred Years of Salvatorian Life and Ministry in the United States*. Part II, 1947–1992, ed. Daniel Pekarske. Milwaukee: Society of the Divine Savior, 1994.

Bailey, Derrick Sherwin. *Homosexuality and the Western Christian Tradition*. Hamden, Conn.: Archon Books, 1975.

Barnhouse, Ruth Tiffany. *Homosexuality: A Symbolic Confusion*. New York: Seabury Press, 1979.

Barnhouse Ruth Tiffany. *Clergy & the Sexual Revolution*. New York: Alban Institute, 1987.

Barron, John. *KGB — The Secret Work of Soviet Agents*. New York: Reader's Digest Press, E. P. Dutton & Co., 1974.

Bouldrey, Brian, ed. *Wrestling With The Angel — Faith and Religion in the Lives of Gay Men*. New York: Riverhead Books, 1995.

Bayer, Ronald. *Homosexuality and American Psychiatry — The Politics of Diagnosis*. Princeton, N.J.: Princeton University Press, 1987. Bell, Alan P., and Weinberg, Martin S. *Homosexualities*. New York: Simon and Schuster, 1978.

Bentley, Elizabeth. *Out of Bondage*. New York: Devin Adair Company, 1951. Berger, Raymond M. *Gay and Gray: The Older Homosexual Man*. Urbana, Ill.: University of Illinois Press, 1982.

Bergler, Edmund. *Homosexuality: Disease or Way of Life?* New York: Collier Books, 1962.

Berry, Jason. *Lead Us Not Into Temptation — Catholic Priests and the Sexual Abuse of Children*. New York: Doubleday, 1992.

Bethell, Nicholas. *Betrayed*. New York: Times Books, Random House, 1984.

Bieber, Irving. *Homosexuality: A Psychoanalytic Study*, New Jersey: Jason Aronson Inc., 1988.

Blachford, Gregg. "Male dominance and the gay world." In *The Making of*

*****ebook converter DEMO Watermarks*****

the Modern Homosexual, ed. Kenneth Plummer, 184–210. Totawa, N.J.: Barnes & Noble Books, 1981.

Blanco, José Joaquín. “Eyes I Dare Not Meet in Dreams.” Translated by Edward A. Lacey. In *Anthology of Gay History, Sex, Politics and Culture*, ed. Winston Leyland, 295–297. San Francisco: Gay Sunshine Press, 1991.

Blum, Owen J. *St. Peter Damian: His Teaching on the Spiritual Life — A Dissertation*. Washington, D.C.: Catholic University Press of America, 1947.

Blum, Owen J. *Peter Damian Letters 31–60*. Fathers of the Church—Mediaeval Continuation Series. Washington, D.C: Catholic University of America, 1990. Blunt, Wilfrid. *Married to a Single Life — An Autobiography*. London: Michael Russell Ltd., 1983.

Bockris, Victor. *The Life and Death of Andy Warhol*. New York: Batam Books, 1989.

Bongie, Laurence L. *Sade — A Biographical Essay*. Chicago: University of Chicago Press, 1998.

Booth, Howard J. “‘A Certain Disarray of Faculties’: Surpassing the Modernist Reception of Symonds.” In *John Addington Symonds — Culture and the Demon Desire*, ed. John Pemble. New York: St. Martin’s Press, 2000.

Boswell, John. *Christianity, Social Tolerance, and Homosexuality*. Chicago: University of Chicago Press, 1980.

Boyle, Andrew. *The Fourth Man*. New York: Dial Press/James Wade, 1979.

Brady, Steve. “The doorway to the corrupt hierarchy.” *Ad Majorem Dei Gloriam*, Roman Catholic Faithful. (Fall/Winter 2002).

Bray, Alan. *Homosexuality in Renaissance England*. New York: Columbia University Press, 1982.

Bredsdorff, Elias. *Hans Christian Andersen — The Story of his Life and Work*. New York: Scribner, 1975.

Brinnin, John Malcolm. *Truman Capote, Dear Heart, Old Buddy*. New York: Delacorte Press/Seymour Lawrence, 1981.

Brooks, Van Wyck. *John Addington Symonds — A Biographical Study*. Michigan: Scholarly Press, 1970.

Brown, Anthony Cave. *Treason in the Blood*. Boston: Houghton Mifflin Company, 1994.

Browning, Frank. *The Culture of Desire: Paradox and Perversity in Gay Lives Today*. New York: Knopf Publishing Group, 1994.

*****ebook converter DEMO Watermarks*****

Bryans, Robin. *The Dust Has Never Settled*. London: Honeyford Press, 1992.

Budenz, Louis Francis. *The Techniques of Communism*. New York: Arno Press, 1977.

Buehrle, Marie C. *Rafael Cardinal Merry del Val*. Houston: Luman Christi Press, 1980.

Bugnini, Annibale. *The Reform of the Liturgy 1948–1975*. Translated by Matthew O’Connell. Collegeville, Minn.: Liturgical Press, 1990.

Burger, John R. *One-Handed Histories: The Eroto-Politics of Gay Male Video Pornography*. New York: Hathworth Press, 1995.

Cameron, J. M. “Sex in the Head.” In *Nuclear Catholics and Other Essays*. Grand Rapids, Mich.: William B. Eerdmans, 1989.

Carter, Miranda. *Anthony Blunt, His Lives*. New York: Farrar, Straus and Giroux, 2002.

Carlton, Eric. *Treason — Meanings and Motives*. Brookfield, Vt.: Ashgate Publishing Ltd., 1998.

Catholic Theological Society of America. *Human Sexuality — New Directions in American Catholic Thought*. New York: Paulist Press, 1977.

Chambers, Whittaker. *Witness — An Autobiography*. New York: Random House, 1952.

Clarke, William. *Savonarola — His Life and Times*. Chicago: A. C. McClurg and Co., 1890.

Clum, John M. *Something for the Boys: Musical Theater and Gay Culture*. New York: St. Martin’s Press, 1999.

Cogley, John. *Catholic America*. New York: Dial Press, 1973.

Cohen, David. *Law, Sexuality, and Society — The Enforcement of Morals in Classical Athens*. Port Chester, N.Y.: Cambridge University Press, 1991.

Compton, Piers. *The Broken Cross — The Hidden Hand in the Vatican*. Cranbrook, Western Australia: Veritas Publishing Co., 1984.

Cooney, John. *The American Pope: The Life and Times of Francis Cardinal Spellman*. New York: Times Books, 1984.

Conquest, Robert. *The Great Terror — A Reassessment*. New York: Oxford University Press, 1990.

Corson, William R., and Crowley, Robert. *The New KGB — Engine of Soviet Power*. New York: William Morrow and Co., 1985.

Cory, Donald Webster. *The Homosexual in America — A Subjective Approach*. New York: Greenberg, Publisher, 1951.

Costello, John. *Mask of Treachery — The First Documented Dossier on*

Blunt, MI5, and Soviet Subversion. London: William Collins Sons & Co. Ltd., 1988. Croft-Cooke, Rupert. *Feasting With Panthers — A New Consideration of Some Late Victorian Writers*. New York: Holt, Rinehart and Winston, 1967. Crowley, Aleister. *Magick in Theory and Practice*. Secaucus, N.J.: Castle Books. 1991.

Deacon, Richard. *The French Secret Service*. London: Grafton Books, Collins Publishing, 1990.

Deacon, Richard. *The Cambridge Apostles*. New York: Farrar, Straus & Giroux, 1986.

Delay, Jean. *The Youth of Andre Gide*. Translated from the 1956 French edition of *La Jeunesse d' André Gide* by June Guicharnaud. Chicago: University of Chicago, 1963.

Devine, M. C. *The World's Cardinal — The Life of Richard Cardinal Cushing*. Boston: Daughters of St. Paul, 1964.

Di Berardino, Angelo. "Homosexuality in Classical Antiquity." In *Christian Anthropology and Homosexuality*. Vatican City, Rome: L'Osservatore Romano, 1997.

Dick, John A. *The Malines Conversations Revisited*. Brussels: Louvain University Press, 1989.

Doberman, Martin Baum, Vicinus, Martha, Chauncey, George, Jr., eds. *Hidden from History — Reclaiming the Gay & Lesbian Past*. New York: Penguin Books, 1989.

Dodd, Bella. *School of Darkness*. New York: P. J. Kennedy and Sons, 1954.

Donavan, Rev. John F., ed. *A Papal Chamberlain: The Personal Chronicle of Francis Augustus MacNutt*. London: Longman's Green and Co., 1936.

Dorrill, Stephen, and Summers, Anthony. *Honeytrap — The Secret Worlds of Stephen Ward*. London: Weidenfeld and Nicolson, 1987.

Dotson, Edisol Wayne. *Behold the Man: The Hype and Selling of Male Beauty in Media and Culture*. New York: Haworth Press, 1999.

Dover, K. J. *Greek Homosexuality*. New York: MJF Books, 1978.

Dover, K. J. *Marginal Comment, A Memoir*, 2nd ed. London: Gerald Duckworth, 1995.

Dowling, Linda. *Hellenism & Homosexuality in Victorian Oxford*. Ithaca, N.Y.: Cornell University Press, 1994.

Dunphy, Anna, Comtesse De Bremont. *Oscar Wilde and His Mother: A Memoir*. New York: Haskell House Ltd., 1972.

*****ebook converter DEMO Watermarks*****

Durant, Will. *The Life of Greece. The Story of Civilization*. Part II. New York: Simon and Schuster, 1939.

Ehrenstein, David. *Open Secret — Gay Hollywood 1928–1998*. New York: Wm. Morrow and Co. Inc., 1998.

Ellis, Henry Havelock. *Studies in the Psychology of Sex*. Volume I. and Vol. II. New York: Random House, 1936.

Ellis, Henry Havelock. *My Life*. Boston: Houghton Mifflin Co., 1939. Ellis, John Tracy, ed. *The Catholic Priest in the United States — Historical Investigations*. Collegeville, Minn.: Saint John's University Press, 1971.

Ellmann, Richard. *Oscar Wilde*. New York: Alfred A. Knopf, 1988. Engel, Randy. *Sex Education — The Final Plague*. Rockford, Ill.: Tan Books and Publishers, Inc., 1989.

Engel, Randy. *The McHugh Chronicles — Who Betrayed the Pro-Life Movement?* Export, Pa.: 1997.

Engelstein, Laura. "Soviet Policy Toward Male Homosexuality: Its Origins and Historical Roots." In *Gay Men and the Sexual History of the Political Left*, eds. Gert Hekma, Harry Oosterhuis, James Steakley, 155–178. New York: Harrington Park Press, 1995.

Espinosa, Alejandro Alcala. *El Legionario*. Mexico City: Grijalbo, 2003.

Farnan, Dorothy J. *Auden in Love — The Intimate Story of a Lifelong Love Affair*. New York: Simon and Schuster, 1984.

Fenton, John H. *Salt of the Earth — An Informal Portrait of Richard Cardinal Cushing*. New York: Coward-McCann, 1965.

Fogarty, Gerald P. "The Theology of Tradition in the American Church." *The Catholic Historian*, (Fall 1996) at <http://www.ewtn.com/library/HUMANITY/THEOTRAD.TXT>.

Fogarty, Gerald P. "The Authority of the National Catholic Welfare Conference." In *Episcopal Conferences: Historical, Canonical & Theological Studies*, ed. Thomas J. Reese. Washington, DC: Georgetown University Press, 1989. Available at http://www.georgetown.edu/centers/woodstock/reese/ec/ec-3fogarty.htm#N_5_.

Foldy, Michael S. *The Trials of Oscar Wilde — Deviance, Morality, and Late Victorian Society*. New Haven, Conn.: Yale University Press, 1997. Foot, Paul. *Who Framed Colin Wallace?* London: Macmillan, 1989. Foucault, Michael. *The History of Sexuality*. Volume I. Translated from the French by *****ebook converter DEMO Watermarks*****

Robert Hurley. New York: Vintage Books, 1990.

Fritscher, Jack. *Mapplethorpe: Assault with a Deadly Camera — A Pop Culture Memoir: An Outlaw Reminiscence*. Mamaroneck, N.Y.: Hastings House, 1994.

Gabler, Neal. *An Empire of Their Own — How the Jews Invented Hollywood*. New York: Crown Publishers, 1988.

Gallagher, John, ed. *Homosexuality and the Magisterium — Documents from the Vatican and the U.S. Bishops 1975–1985*. Mt. Rainier, Md.: New Ways Ministry, 1986.

Gannon, Michael V. “Before and After Modernism: The Intellectual Isolation of the American Priest.” in *The Catholic Priest in the United States — Historical Investigations*, ed. John Tracy Ellis. Collegeville, Minn.: Saint John’s University Press, 1971.

Gannon, Robert J. *The Cardinal Spellman Story*. Garden City, N.Y.: Doubleday & Co., 1962.

Geberth, Vernon H. *Practical Homocide Investigation — Tactics, Procedures, and Forensic Techniques*, 3rd ed. Boca Raton, Fla.: CRC Press, 1996.

Gerard, Kent, and Hekma, Gert, eds. *The Pursuit of Sodomy: Male Homosexuality in Renaissance and Enlightenment Europe*. New York: Harrington Park Press, 1989.

Gide, André. *If I Die — An Autobiography*. Translated by Dorothy Bussy. New York: Vintage Books, Random House, 1935.

Gillies, Donald. *Radical Diplomat: The Life of Archibald Clark Kerr, Lord Inverchapel*. New York: St. Martin’s Press, 1999.

Ginder, Richard. *Binding with Briars: Sex and Sin in the Catholic Church*. Englewood Cliffs, N.J.: Prentice Hall, 1975.

Gitlitz, David M. *Secrecy and Deceit: The Religion of the Crypto-Jews*. Philadelphia: Jewish Publication Society, 1996.

Gitelman, Zvi Y. *Jewish Nationality and Soviet Politics — the Jewish Section of the CPSU, 1917–1930*. Princeton, N.J.: Princeton Press, 1972.

Glasser, Mervin. “Some aspects of the role of aggression in the perversions.” In *Sexual Deviation*, 2nd ed. ed. Ismond Rosen, London: Oxford University Press, 1979.

Glenn, Francis, Almagno, Stephen, and Pitz, Marylynne. *Shepherds of the Faith 1843–1993*. Pittsburgh: Diocese of Pittsburgh Diocese, 1993.

Goeringer, Conrad. "History of the IOR — Murder, Bank, Strategy—the Vatican." Available at <http://www.voxfux.com/features/vaticanmurder.html>.

Goergen, Donald. *The Sexual Celibate*. New York: Seabury Press, 1974.

Golomstock, Igor. "The Forger and the Spy," *Commentary*, May 1999. Available at http://www.findarticles.com/cf_0/m1061/5_107/54561433/print.jhtml.

Goss, Robert. *Jesus Acted Up — A Gay and Lesbian Manifesto*. San Francisco: Harper, 1993.

Goss, Robert. *Queering Christ — Beyond Jesus Acted Up*. Cleveland: Pilgrim Press, 2002.

Gramick, Jeannine, ed. *Homosexuality and the Catholic Church*. Mt. Rainier, Md.: New Ways Ministry, 1983.

Gramick, Jeannine, ed. *Homosexuality in the Priesthood and Religious Life*. New York: Crossroad, 1989.

Gramick, Jeannine. "From Good Sisters to Prophetic Women." In *Midwives of the Future American Sisters Tell Their Story*, Ann Patrick Ware, ed. Kansas City, Mo.: Leaven Press, 1985.

Gramick, Jeannine, and Furey, Pat, eds. *The Vatican and Homosexuality*. New York: Crossroad, 1988.

Gramick, Jeannine, and Nugent, Robert. *Building Bridges*. Mystic, Conn.: Twenty-Third Publications, 1992.

Gramick, Jeannine, and Nugent, Robert. "Homosexuality: Protestant, Catholic & Jewish Issues; A Fishbone Tale." In *Homosexuality and Religion*, ed., Richard Hasbany, 7–46. New York: Haworth Press, 1989.

Gramick, Jeannine, and Nugent, Robert. *Voices of Hope— A Collection of Positive Catholic Writings on Gay and Lesbian Issues*. New York: New Ways Ministry and the Center for Homophobia Education, 1995.

Gray, Philip Howard. *Ghoulies and Ghosties and Long-Leggety Beasties — Implanting Theory Linking Serial Killers, Child Assassins, Molesters, Homosexuality, Feminism and Day Care*. Montana: Badger Press, 1998.

Greeley, Andrew M. *Confessions of a Parish Priest*. New York: Pocket Books, 1987.

Greeley, Andrew M. *Furthermore! Memories of a Parish Priest*. New York: Tom Doherty Associates, 1999.

Green, Richard. *The 'Sissy Boy Syndrome' and the Development of Homosexuality*. New Haven: Yale University Press, 1987.

*****ebook converter DEMO Watermarks*****

Greenberg, David F. *The Construction of Homosexuality*. Chicago: University Press, 1988.

Groeschel, Benedict J., and Weber, Terrence L. *Thy Will Be Done — A Spiritual Portrait of Terence Cardinal Cooke*. New York: Alba House, 1990.

Grosskurth, Phyllis. *The Woeful Victorian*. New York: Holt, Rinehart, and Winston, 1964.

Grosskurth, Phyllis. *John Addington Symonds — A Biography*. London: Longmans, 1964.

Grosskurth, Phyllis. *The Memoirs of John Addington Symonds*. London: Hutchinson, 1984.

Guimarães, Atila Sinke. *In the Murky Waters of Vatican II*. From the Collection *Eli, Eli, Lamma Sabachthani?* Mettairie, La.: MAETA, 1997.

Guimarães, Atila Sinke. *Vatican II, Homosexuality & Pedophilia*. ed., Marian Therese Horvat. Los Angeles: Tradition in Action, 2004.

Hallett, Judith P. and Skinner, Marilyn B. *Roman Sexualities*. Princeton, N.J.: Princeton University Press, 1997.

Hammer, Richard. *The Vatican Connection*. Holt, Rinehart, and Winston, 1982.

Harris, Michael. *Unholy Orders — Tragedy at Mount Cashel*. Ontario: Viking Press, 1990.

Hatterer, Lawrence J. *The Pleasure Addicts — The Addictive Process — Food, Sex, Drugs, Alcohol, Work and More*. London: A. S. Barnes and Company, 1980.

Healey, Dan. *Homosexual Desire in Revolutionary Russia — The Regulation of Sexual and Gender Dissent*. Chicago: University of Chicago Press, 2001.

Hebblethwaite, Peter. *John XXIII — Pope of the Century*. New York: Continuum, 1984.

Hebblethwaite, Peter. *Paul VI — The First Modern Pope*. New York/Mahwah: Paulist Press, 1993.

Hekma, Gert, Oosterhuis, Harry and Steakley, James, eds. *Gay Men and the Sexual History of the Political Left*. New York: Harrington Press, 1995.

Herrup, Cynthia B. *A House in Gross Disorder — Sex, Law and the 2nd Earl of Castlehaven*. New York: Oxford University Press, 1999.

Hertz, Solange. *The Star-Spangled Heresy: Americanism — How the Catholic Church in America Became the American Catholic Church*. Santa Monica, Calif.: Veritas Press, 1992.

Hill, Polly and Keynes, Richard, eds., *Lydia and Maynard — The Letters of John Maynard Keynes and Lydia Lopokova*. New York: Charles Scribner's Sons, 1989.

*****ebook converter DEMO Watermarks*****

- Hofmann, Paul. *O Vatican! A Slightly Wicked View of the Holy See*. New York: Gongdon and Weed, Inc., 1984.
- Holden, Anthony. *Tchaikovsky A Biography*. New York: Random House, 1995.
- Holliday, Peter J. "Symonds and the Model of Ancient Greece." In *John Addington Symonds — Culture and the Demon Desire*, ed. John Pemble. New York: St. Martin's Press, 2000.
- Holland, Vyvyan. *Oscar Wilde*. London: Thames and Hudson, 1960.
- Holland, Vyvyan. *Son of Oscar Wilde*. London: Oxford University Press, 1987.
- Houle, Joseph W. *The Road to Emmaus — Daily Encounters with the Risen Christ*. Washington, D.C.: Emmaus Press, 1989.
- Hughes, John Jay. *Absolutely Null and Utterly Void — An Account of the 1896 Papal Condemnation of Anglican Orders*. Washington, D.C.: Corpus Books, 1968.
- Hull, Isabel V. *The Entourage of Kaiser Wilhelm II 1888–1918*. Cambridge, England: Cambridge University Press, 1982.
- Humphreys, Laud. *Tearoom Trade — Impersonal Sex in Public Places*. Chicago: Aldine Publishing Co., 1975.
- Hunt, Alan. *Governing Morals, A Social History of Moral Regulation*. London: Cambridge University Press, 1999.
- Hunt, Linda. *Secret Agenda: The United States Government, Nazi Scientists and Project Paperclip, 1944–1990*. New York: St. Martin's Press, 1991.
- Hyde, H. Montgomery. *The Strange Death of Lord Castlereagh*. London: Heinemann, 1959.
- Hyde, H. Montgomery. *The Trials of Oscar Wilde*. New York: Dover Publications, 1962.
- Hyde, H. Montgomery. *The Love That Dared Not Speak Its Name*. Boston: Little, Brown and Company, 1970.
- Hyde, H. Montgomery. *The Cleveland Street Scandal*. New York: Coward, McCann & Geoghran, Inc. 1976.
- Ide, Arthur Frederick. *Unzipped, The Popes Bare All*. Austin, Texas: American Atheist Press, Inc., 1987.
- Indiana, Gary. *Three Month Fever — The Andrew Cunanan Story*. New York: HarperCollins, 1999.
- Island, David, and Letellier, Patrick. *Men Who Beat the Men Who Love Them*. New York: Harrington Park Press, 1991.

- James, Robert Rhodes. *Rosebery — A Biography of Archibald Philip, Fifth Earl of Rosebery*. New York: Macmillan Company, 1963.
- Jenkins, Philip. *Pedophiles and Priests — Anatomy of a Contemporary Crisis*. New York: Oxford University Press, 1996.
- Johansson, Warren, and Percy, William A. *Outing — Shattering the Conspiracy of Silence*. New York: Harrington Park Press, 1994.
- Jones, E. Michael. "Homosexual as Subversive: The Double Life of Sir Anthony Blunt." *Fidelity* (May 1988): 18–31.
- Jones, E. Michael. "The Many Faces of Cardinal Bernardin." *Fidelity* (March 1999). Available at http://www.culturewars.com/CultureWars/Archives/Fidelity_archives/bernardin.html.
- Jones, James H. *Alfred C. Kinsey — A Public/Private Life*. New York: W. W. Norton Co., 1997.
- Kaiser, Charles. *The Gay Metropolis: 1940–1996*. Boston: Houghton Mifflin Company, 1997.
- Kantowicz, Edward. *Corporate Sole — Cardinal Mundelein and Chicago Catholicism*. Notre Dame, Ind.: University of Notre Dame Press, 1983.
- Kaplan, Justin. *Walt Whitman: A Life*. New York: Simon and Shuster, 1980.
- Karlen, Arno. *Sexuality and Homosexuality — A New View*. New York: W. W. Norton & Co., 1971.
- Katz, Johnathan Ned. *Gay/Lesbian Almanac — A New Documentary*. New York: Carroll & Graf Publications, 1983.
- Kauffman, Christopher J. *Faith & Fraternalism: The History of the Knights of Columbus 1882–1992*. New York: Harper & Row, 1982.
- Kemp, John. "A Problem in Gay Heroics: Symonds and *l'Amour de l'impossible*." In *John Addington Symonds — Culture and the Demon Desire*, ed. John Pemble. New York: St. Martin's Press, 2000.
- Kennedy, Eugene. *Cardinal Bernardin*. Chicago, Ill.: Bonus Books, 1989.
- Kennedy, Hubert. *Ulrichs: The Life and Works of Karl Heinrich Ulrichs, Pioneer of the Modern Gay Movement*. Boston: Alyson Publications, Inc., 1988.
- Kehoe, Monika. "Loneliness and the Aging Homosexual: Is Pet Therapy an Answer?" In *Gay Midlife and Maturity*, ed. John Allen Lee. New York: Haworth Press, 1991.
- Keogh, Dermot. *Ireland and the Vatican — The Politics and Diplomacy of ChurchState Relations, 1922–1960*. Cork, Ireland: Cork University Press, 1997.
- *****ebook converter DEMO Watermarks*****

1995. Kiefer, Otto. *Sexual Life in Ancient Rome*. New York: Dorset Press,

1993. Klehr, Harvey, Haynes, John Earl, and Firsov, Fridrikh Igorevich. *The Secret World of American Communism*. New Haven: Yale University Press,

1995. Klehr, Harvey, Haynes, John Earl, and Anderson, Kyrill M. *The Soviet World of American Communism*. New Haven: Yale University Press, 1998.

Klehr, Harvey, and Haynes, John Earl. *VENONA: Decoding Soviet Espionage in America*. New Haven: Yale University Press, 1999.

Knightley, Phillip, Page, Bruce, and Leitch, David. *The Philby Conspiracy*. Garden City, N.Y.: Doubleday & Co., 1968.

Knightley, Phillip. *The Master Spy — The Story of Kim Philby*. New York: Alfred A. Knopf, 1989.

Komonchak, Joseph A., ed. *History of Vatican II — Announcing and Preparing Vatican Council II — Toward a New Era in Catholicism*. Vol. I. Maryknoll, New York: Orbis Books, 1995.

Kramer, Larry. *Faggots*. New York: Plume Book, Penguin Group, 1978.

Kurdek, Lawrence A., ed. *Social Services for Gay and Lesbian Couples*. New York: Haworth Press, 1994.

Lamphere, Robert J., and Shachtman, Thomas. *The FBI-KGB War — A Special Agent's Story*. New York: Random House, 1986.

Laqueur, Thomas W. *Solitary Sex — A Cultural History of Masturbation*. New York: Zone Books, 2003.

Larkin, Ernest E. "Scriptural — Theological Aspects of Religious Life." Speech presented at the Conference of Major Superiors of Religious Men, Mundelein, Ill. on June 26, 1968. Text available at carmelnet.org/larkin/larkin065.pdf.

Lease, Gary. *Oddfellows in the Politics of Religion — Modernism, National Socialism and German Judaism*. Berlin, N.Y.: Mouton de Gruyter, 1995.

Leberg, Eric. *Understanding Child Molesters — Taking Charge*. Thousand Oaks, Calif.: Sage Publications, 1997.

Lee, John Alan. *Getting Sex — A New Approach: More Fun, Less Guilt*. Ontario: Musson Books, 1978.

Lee, John Alan, ed. *Gay Midlife and Maturity*. New York: Haworth Press, 1991.

Lees, Alfred, and Nelson, Ronald, eds. *Longtime Companions — Autobiographies of Gay Male Fidelity*. New York: Haworth Press, 1999.

LeVay, Simon. "A Difference in Hypothalamic Structure Between Heterosexual and Homosexual Men." *Science* 253 (1991): 1034–1037.

Levi, Peter. *The Greek World*. England: Stonehenge Press, 1990.

Lewis, David. *Sexpionage—The Exploitation of Sex by Soviet Intelligence*. London: Harcourt, Brace, Jovanovich, 1976.

Leyland, Winston, ed. *Gay Roots — Twenty Years of Gay Sunshine — An Anthology of Gay History, Sex, Politics and Culture*. San Francisco: Gay Sunshine Press, 1991.

Life and Times of Girolamo Savonarola. London: Whittaker and Co., 1843.

Likosky, Stephen, ed. *Coming Out — An Anthology of International Gay and Lesbian Writings*. New York: Pantheon Books, 1992.

Likoudis, Paul. *Amchurch Comes Out — The U.S. Bishops, Pedophile Scandals and the Homosexual Agenda*. Petersburg, Ill.: Roman Catholic Faithful, 2002.

Limentani, Adam. "Clinical types of homosexuality." *Sexual Deviation*, 2nd ed., ed. Ismond Rosen, London: Oxford University Press, 1979.

Lively, Scott. *The Poisoned Stream: Gay Influence in Human History Germany 1890–1945*. Vol. 1. Keizer, Ore.: Founders Publishing Corporation, 1997.

Lombroso, Cesare. *Crime, Its Causes & Remedies*. Translated by Henry P. Horton. Boston: Little, Brown, and Co., 1918.

Lukas, J. Anthony. *Common Ground — A Turbuent Decade in the Lives of Three American Families*. New York: Alfred A. Knopf, 1985.

Madsen, Axel. *The Sewing Circle — Hollywood's Greatest Secret: Female Stars Who Loved Other Women*. New York: Carol Publishing Group, 1995.

Manahan, Nancy, ed. *On My Honor: Lesbians Reflect on Their Scouting Experience*. Northboro, Mass.: Madwoman Press, 1997.

Manchester, William. *The Arms of Krupp*. Little, Brown and Co., 1968.

Marcus, Eric. *Making History The Struggle for Gay and Lesbian Rights*. New York: Harper Collins Publishers, 1992.

Martin, David C. *Wilderness of Mirrors*. New York: Harper and Row, 1980.

Martínez, Mary Ball. *The Undermining of the Catholic Church*. México, D.F., Mexico: 1991.

Mass, Lawrence D., ed. *We Must Love One Another or Die — The Life and Legacies of Larry Kramer*. New York: St. Martin's Griffin, 1998.

Masters, William H., and Johnson, Virginia E. *Homosexuality in Perspective*. Boston: Little Brown and Co., 1979.

McCormack, Jerusha Hull. *John Gray — Poet, Dandy, & Priest*. Hanover, N.H.: Brandeis University Press, 1991.

McCourt, Malachy. *A Monk Swimming*. New York: Hyperion, 1998.

*****ebook converter DEMO Watermarks*****

McKeown, Elizabeth K. "National Idea in the History of the American Episcopal Conference." In *Episcopal Conferences: Historical, Canonical & Theological Studies*, ed. Thomas J. Reese. Washington D.C.: Georgetown University Press, 1989.

McKeown, Elizabeth. "The National Bishops' Conference: An Analysis of Its Origins." *Catholic Historical Review* 66 (1980): 575–76.

McLucas, James. "The Emasculation of the Priesthood." *Latin Mass* (Spring, 1998). Available at <http://www.latinmassmagazine.com/artEmasculation.asp>.

McNally, Jay. "St. Sebastian's Angels." *Catholic World Report* (June 2000). Available at <http://www.catholic.net/rcc/Periodicals/cwr/00June/news6.html>.

McLaughlin, Loretta. *The Pill, John Rock and the Church— The Biography of a Revolution*. Boston: Little, Brown & Co., 1982.

McNeill, John J. "Homosexuality, Lesbianism, and the Future: The Creative Role of the Gay Community in Building a More Humane Society." In *A Challenge to Love — Gay and Lesbian Catholics in the Church*, ed. Robert Nugent, 52–64. New York: Crossroad, 1980.

McNeill, John J. *The Church and the Homosexual*, 3rd ed. Boston: Beacon Press, 1988.

McNeill, John J. *Taking A Chance on God — Liberating Theology for Gays, Lesbians, and their Lovers, Families and Friends*. Boston: Beacon Press, 1988.

McShane, Joseph M. *Sufficiently Radical: Catholicism, Progressivism, and the Bishops' Program of 1919*. Washington, D.C.: Catholic University of America, 1986.

McWhirter, Matt David P., and Mattison, Andrew M. *The Male Couple— How Relationships Develop*. New Jersey: Prentice-Hall, Inc., 1984. Meerloo, Joost. *The Rape of the Mind — The Psychology of Thought Control, Menticide, and Brainwashing*. Cleveland: World Publishing Company, 1956. Melson, James Kenneth. *The Golden Boy*. New York: Harrington Press, 1992. Merrick, Jeffrey, and Ragan, Jr., Bryant T., eds. *Homosexuality in Modern France*. New York: Oxford University Press, 1996.

Meyer, Robert T., trans. *Palladius: The Lausiaca History*, Ancient Christian Writers—The Works of the Fathers in Translation Series. Ramsey, N.J.: Newman; Longmans, Green & Co., 1965.

*****ebook converter DEMO Watermarks*****

- Millenari, *The Shroud of Secrecy — The Story of Corruption Within the Vatican*. Canada: Key Porter Books, 1999.
- Miller, Edith Starr (Lady Queensborough). *Occult Theocracy*. Vol. I. Hawthorne, Calif.: Christian Book Club of America, 1933. Reprint, Los Angeles: Christian Book Club of America, 1968.
- Mitzel, John. *The Boston Sex Scandal*. Boston: Glad Day Books, 1980. Mohr, J. W., Turner, R. E., and Jerry, M. B. *Pedophilia and Exhibitionism*. Toronto: University of Toronto Press, 1964.
- Moon, Tom. "A Vipassana Romance." In *Gay Men at Midlife — Age Before Beauty*, ed. Alan L. Ellis. New York: Harrington Park Press, 2001.
- Moore, Chris. *The Kincora Scandal*. Dublin: Marino, 1996.
- Muggeridge, Malcolm. *Chronicles of Wasted Time — The Green Stick*. Vol. 1. New York: William Morrow & Co., 1973.
- Muggeridge, Malcolm. *Chronicles of Wasted Time — The Infernal Grove*. Vol. 2. New York: William Morrow & Co., 1974.
- Muhlen, Norbert. *The Incredible Krupps — The Rise, Fall, and Comeback of Germany's Industrial Family*. New York: Henry Holt and Co., 1959.
- Murphy, Lawrence R. *Perverts by Official Order — The Campaign Against Homosexuals by the United States Navy*. New York: Harrington Park Press, 1988.
- Murphy, Paul H. with Arlington, R. Rene. *La Popessa*. New York: Warner Books, 1983.
- Murray, Douglas. *Bosie — A Biography of Lord Alfred Douglas*. New York: Hyperion Books, 2000.
- Naylor, Thomas, and Naylor, R. T. *Hot Money and the Politics of Debt: Peekaboo Finance and the Politics of Debt*. New York: Simon & Schuster, 1987. Nicholl, Charles. *The Reckoning — The Murder of Christopher Marlowe*. New York: Harcourt Brace & Co., 1992.
- Nigro, Samuel A. "Why Homosexuality is a Disorder." *Social Justice Review* 92, no. 5–6 (May–June 2002): 70–76.
- Nolan, Hugh J. *Pastoral Letters of the United States Catholic Bishops*. Volumes I.–V. Washington, D.C.: United States Catholic Conference, 1989.
- Norton, Rictor. "The Life of John Addington Symonds." Available at <http://www.infopt.demon.co.uk/symonds.htm>.
- Nugent, Robert, ed. *A Challenge to Love — Gay and Lesbian Catholics in the Church*. New York: Crossroad, 1980.

- O'Carroll, Tom. *Paedophilia: The Radical Case*. Boston: Alyson Publications, 1982.
- O'Hara, Scott. *Autobiography: Rarely Pure and Never Simple*. New York: Haworth Press, 1999.
- O'Neill, Robert. *Cardinal Herbert Vaughan*. Kent, England: Burns & Oates, 1995.
- O'Toole, James M. *Militant and Triumphant: William Henry O'Connell and the Catholic Church in Boston, 1859–1944*. Notre Dame, Ind.: University of Notre Dame Press, 1992.
- Orlov, Alexander. *Handbook of Intelligence and Guerrilla Warfare*. Ann Arbor, Mich.: University of Michigan Press, 1963.
- Ostrovsky, Victor, and Hay, Claire. *By Way of Deception — The Making and Unmaking of a Mossad Officer*. New York: St Martin's Press, 1990.
- Ostrovsky, Victor. *The Other Side of Deception*. New York: Harper Collins Publishers, 1994.
- Payer, Pierre J. *Book of Gomorrah — An Eleventh-Century Treatise Against Clerical Homosexual Practices*. Waterloo, Ontario: Wilfrid Laurier, University Press, 1982.
- Peart-Binns, John S. *Bishop Hugh Montefiore*. London: Anthony Blond, 1990. Pemble, John, ed. *John Addington Symonds: Culture and the Demon Desire*. New York: St.Martin's Press, 2000.
- Peniston, William A. "Love and Death in Gay Paris: Homosexuality and Criminality in the 1870s." In *Homosexuality in Modern France*, eds. Jeffrey Merrick, and Bryant T. Ragan, Jr., 128–145. New York: Oxford University Press, 1996.
- Penrose, Barrie, and Freeman, Simon. *Conspiracy of Silence: The Secret Life of Anthony Blunt*. New York: Farrar Straus & Giroux, 1987.
- Perry, Roland. *The Fifth Man: The Soviet Super Spy*. London: Sidgwick and Jackson, 1994.
- Perry, Troy D., with Thomas L. P. Swicegood. *Don't Be Afraid Anymore*. New York: St. Martin's Press, 1990.
- Persky, Stan. *Boyopolis: Sex and Politics in Gay Eastern Europe*. Woodstock, N.Y.: Overlook Press, 1996.
- Peters, Edward. *Inquisition*. Los Angeles: University of California Press, Berkley, 1988.

- Peterson, William. "Psychological Aspects of Human Sexual Behavior." In *Human Sexuality and Personhood*, ed. James J. Gill, 86–100. Braintree, Mass.: Pope John Center, 1990.
- Pincher, Chapman. *Inside Story*. New York: Stein and Day, 1979.
- Pincher, Chapman. *Their Trade is Treachery*, Revised ed. New York: Batam Books, Inc., 1982.
- Pinay, Maurice. *The Plot Against the Church*. Palmdale, Calif.: Christian Book Club of America, 1967.
- Philby, Rufina, Peake, Hayden, and Lyubimov, Mikhail. *The Private Life of Kim Philby*. New York: Fromm International, 2000.
- Pittenger, Norman, ed., *Christ for Us Today*. London: SCM Press Ltd. 1968.
- Plant, Richard. *The Pink Triangle — The Nazi War Against Homosexuals*. New York: Henry Holt and Co., 1986.
- Pollak, Michael. *The Second Plague of Europe — AIDS Prevention and Sexual Transmission Among Men in Western Europe*. New York: Harrington Park Press, 1994.
- Potter, Gary. "When America was Catholic." In *After the Boston Heresy Case*. Monrovia, Calif.: Catholic Treasures, 1995. Available online at <http://www.catholicism.org/pages/americath.htm>.
- Poznansky, Alexander. *Tchaikovsky — The Quest for the Inner Man*. New York: Schirmer Books, 1991.
- Prange, Gordon W. *Target Tokyo — The Story of the Sorge Spy Ring*. New York: McGraw-Hill, 1984.
- Price, A. W. *Love and Friendship in Plato and Aristotle*. Oxford, England: Clarendon Press, 1989.
- Pryce-Jones, David. "A complete moral void," a critical book review of Miranda Carter, *Anthony Blunt: His Lives* from *The New Criterion* Online, 20, no. 7, March 2002. Available at <http://www.newcriterion.com/archive/20/mar02/blunt.htm>.
- Radosh, Ronald, and Milton, Joyce. *The Rosenberg File — A Search for the Truth*. 3rd ed. New York: Vintage Books, Random House, 1984.
- Ragan, Bryant T. Jr., "The Enlightenment Confronts Homosexuality." In *Homosexuality in Modern France*, eds. Jeffrey Merrick, and Bryant T., Ragan, Jr., 8–29. New York: Oxford University Press, 1996.
- Ramirez de Arellano, Annette B. and Seipp, Conrad, *Colonialism*,

Catholicism and Contraception; A History of Birth Control in Puerto Rico. Chapel Hill, N.C.: The University of North Carolina Press, 1983.

Ratner, Herbert. "A Catholic Viewpoint," *Commonweal*, 5 July 1963. Rechy, John. *The Sexual Outlaw — A Documentary*. New York: Grove Press, 1977.

Reed, Rita. *Growing Up Gay — The Sorrows and Joys of Gay and Lesbian Adolescence*. New York: W. W. Norton, 1997.

Reese, Thomas J. *A Flock of Shepherds: The National Conference of Catholic Bishops*. Kansas City, Mo., Sheed & Ward, 1992.

Reisman, Judith A., and Eichel, Edward W. *Kinsey, Sex and Fraud*. Eds. Gordon Muir and John H. Court, Lafayette, La.: Lochinvar-Huntington House Publishers, 1990.

Rekers, George. "Development of a Homosexual Orientation." In *Hope for Homosexuality*, ed. P. Fagan. Washington, DC: Free Congress Foundation, 1988.

Reynolds, David S. *Walt Whitman's America: A Cultural Biography*. New York: Alfred A. Knopf, 1995.

Rhodes, Anthony. *The Vatican in the Age of Dictators [1922–1945]*. New York: Holt, Rinehart, and Winston, 1973.

Robinson, Paul. *The Modernization of Sex*, New York: Harper Colophon, Harper & Row, 1977.

Rocke, Michael J. *Forbidden Friendships — Homosexuality and Male Culture in Renaissance Florence*. New York: Oxford University Press, 1996.

Rodgers, Bruce. *The Queens' Vernacular — A Gay Lexicon*. San Francisco: Straight Arrow Books, 1972.

Röhl, John C. G., and Sombart, Nicolaus. *Kaiser Wilhelm II — New Interpretations — The Corfu Papers*. Translated by Terence F. Cole. Cambridge, England: Cambridge University Press, 1982.

Röhl, John C. G. *The Kaiser and his Court — Wilhelm II and the Government of Germany*. Translated by Terence F. Cole. Cambridge, England: Cambridge University Press, 1994.

Romerstein, Herbert, and Brindel, Eric. *The VENONA Secrets — Exposing Soviet Espionage and America's Traitors*. Washington, D.C.: Regnery Publishing, Inc. Co., 2000.

Rosario II, Vernon A. "Pointy Penises, Fashion Crimes, and Hysterical Mollies: The Pederasts' Inversions." In *Homosexuality in Modern France*,

*****ebook converter DEMO Watermarks*****

eds. Jeffrey Merrick, and Bryant T., Ragan, Jr., 146–176. New York: Oxford University Press, 1996.

Rose, Michael S. *Goodbye! Good Men*. Cincinnati, Ohio: Aquinas Publishing Ltd., 2002.

Rosen, Ismond, “The general psychoanalytical theory of perversion: a critical and clinical view.” *Sexual Deviation*, 2nd ed. London: Oxford University Press, 1979.

Rossetti, Stephen J. *Slayer of the Soul — Child Abuse and the Catholic Church*. Mystic, Conn.: Twenty-Third Publications, 1991.

Roy, Ralph Lord. *Communism and the Churches*. New York: Harcourt, Brace & World, Inc., 1960.

Rueda, Enrique T. *The Homosexual Network — Private Lives & Public Policy*. Old Greenwich, Conn: Devin Adair Company, 1982.

Rubin, Barry. *Istanbul Intrigues — Espionage, Sabotage, and Diplomatic Treachery in the Spy Capital of World War II*. New York: Pharos Books, 1991. Ruggiero, Guido. *The Boundaries of Eros — Sex Crime and Sexuality in Renaissance Venice*. New York: Oxford Press, 1985.

Sandfort, Theo. *Boys on their Contacts with Men: A Study of Sexually Expressed Friendships*. Elmhurst, N.Y.: Global Academic Publishers, 1987.

Satinover, Jeffrey. “The Biology of Homosexuality: Science or Politics?” In *Homosexuality and American Public Life*, ed. Christopher Wolfe. Dallas, Texas: Spence Publishing Co., 1999. Available at <http://www.narth.com/docs/bioresearch.html>.

Satinover, Jeffrey. “Self-Reported Childhood and Adolescent Sexual Abuse Among Adult Homosexual Bisexual Men.” *Child Abuse and Neglect* 16, no. 6 (1992), 855–64.

Scarre, Chris. *Chronicle of the Roman Emperors — The Reign-by-Reign Record of the Rulers of Imperial Rome*, London: Thames and Hudson, 1995.

Schaffer, Ralph. “Will You Still Need Me When I’m 64?” In *Gay Roots — Twenty Years of Gay Sunshine — An Anthology of Gay History, Sex, Politics and Culture*, ed. Winston Leyland. San Francisco: Gay Sunshine Press, 1991.

Schifter, Jacobo. *Lila’s House*. New York: Haworth Press, 1998.

Schmidgall, Gary. *Walt Whitman — A Gay Life*. New York: Dutton Press, Penguin Putman Publishers, 1997.

Schwartz, Barth David. *Pasolini Requiem*. New York: Vintage Books,

Random House, 1992.

Sennott, Charles M. *Broken Covenant*. New York: Simon & Schuster, 1992.

Sharaf, Myron. *Fury on Earth — A Biography of Wilhelm Reich*. New York: St. Martin's Press, 1983.

Sipe, A.W. Richard. *A Secret World — Sexuality and the Search for Celibacy*. New York: Brunner/Mazel, 1989.

Sipe, A.W. Richard. "View From the Eye of the Storm." Speech to the Linkup National Conference in Louisville, Ky. on February 23, 2003. Available at <http://www.bishop-accountability.org/ViewFromTheEye-Sipe.html>.

Shallenberger, David. *Reclaiming the Spirit — Gay Men and Lesbians Come to Terms with Religion*. New Brunswick, N.J.: Rutgers University, 1998.

Shannon, William V. "Guileless and Machiavellian." *New York Times Book Review*, 28 October 1984, sec. VII, p. 11.

Shaughnessy, Paul J. "The Gay Priest Problem—What Needs to Be Done, and Why It Won't Be." *Catholic World Report* (November 2000), 54–58.

Shilts, Randy. *And the Band Played On — Politics, People, and the AIDS Epidemic*. New York: St. Martin's Press, 1987.

Shively, Charley. "Indiscriminate Promiscuity as an Act of Revolution." In *Gay Roots — Twenty Years of Gay Sunshine — An Anthology of Gay History, Sex, Politics and Culture*, ed. Winston Leland. San Francisco: Gay Sunshine Press, 1991.

Sibalis, Michael David. "The Regulation of Male Homosexuality in Revolutionary and Napoleonic France 1789–1815." In *Homosexuality in Modern France*, eds. Jeffrey Merrick, and Bryant T., Ragan, Jr., 80–101. New York: Oxford University Press, 1996.

Signorile, Michael. "Cardinal Spellman's Dark Legacy." *The Gist*, New York Press, 15, no. 18. Available at <http://www.nypress.com/15/18/news&columns/signorile.cfm>.

Signorile, Michael. *Queer in America*. New York: Random House, 1993.

Sinclair, Andrew. *The Red and the Blue — Cambridge, Treason and Intelligence*. Boston: Little, Brown and Company, 1986.

Skidelsky, Robert. *John Maynard Keynes*. Vol. I. "Hopes Betrayed 1883–1920." New York: Viking Penguin, Inc., 1986.

Smith, Morton. *The Secret Gospel — The Discovery and Interpretation of the Secret Gospel According to Mark*. New York: Harper and Row, 1973. Smith,

*****ebook converter DEMO Watermarks*****

Morton. *Jesus the Magician*. New York: Harper and Row, 1978.

Socarides, Charles W. "The psychoanalytic theory of homosexuality with special reference to therapy." In *Sexual Deviation*, 2nd ed., ed. Ismond London: Oxford University Press, 1979.

Sorotzkin, Ben. "The denial of Child Abuse: The Rind, *et al.* Controversy." Available at <http://www.narth.com/docs/denial.html>.

Steakley, James D. "Iconography of a Scandal: Political Cartoons and the Von Eulenburg Affair in Wilhelmin Germany." In *Hidden from History — Reclaiming the Gay & Lesbian Past*, eds. Martin Baum Doberman, Martha Vicinus, George Chauncey, Jr. New York: New American Library, Penguin Books, 1989.

Stearn, Jess. *The Sixth Man — A startling Investigation of the Spread of Homosexuality in America*. New York: Doubleday & Co., 1961. Steibel, Warren. *Cardinal Spellman — The Man*. New York: Appleton-Century, 1966. Steichen, Donna. *Ungodly Rage — The Hidden Face of Catholic Feminism*. San Francisco: Ignatius Press, 1992.

Stern, Fritz. *Gold and Iron Bismark, Bleichroder, and the Building of the German Empire*. New York: Alfred A. Knopf, 1977.

Stevenson, William. *Intepid's Last Case*. New York: Villard Books, Random House, Inc., 1983.

Stiles, Hilary. *Assault on Innocence*. Albuquerque, N.M.: B&K Publishers, 1987. Stoller, Robert J. "The Gender Disorders." In *Sexual Deviation*, 2nd ed., ed. Ismond Rosen. London: Oxford University Press, 1979.

Straight, Michael Whitney. *After Long Silence*. New York, London: W. W. Norton and Co., 1983.

Sungenis, Robert A. "Sex, Lies and Video Tape: The Current Sex Scandal in Catholicism: Is the Church on the Brink of Judgment?" *Catholic Apologetics International*, 17 May 2002, Available at <http://www.catholicintl.com/epologetics/judgement.html>.

Symonds, John Addington. *A Problem in Greek Ethics*. Rictor Norton, ed. From *The John Addington Symonds Pages* at <http://www.infopt.demon.co.uk/greek.htm>.

Symonds, John Addington. *A Problem in Modern Ethics*. Rictor Norton, From *The John Addington Symonds Pages* available at <http://www.infopt.demon.co.uk/modern.htm>.

- Tannahill, Reay. *Sex in History*. New York: Stein and Day, 1981.
- Tatchell, Peter. "Making Gay Redundant." A 1996 unpublished essay available at <http://www.tatchell.freemove.co.uk/queer%20theory/redundant.htm>. Tatchell, Peter. "The 'King of Zap.'" Interview with Jack Nichols on *Gay Today* at <http://gaytoday.badpuppy.com/garchive/interview/013100in.htm>. Thomas, Donald. *The Marquis De Sade — A New Biography*. New York: Citadel Press, Carol Publishing Co., 1992.
- Thomas, Gordon. *Desire and Denial — Celibacy and the Church*. Boston: Little, Brown and Co., 1986.
- Thompson, Mark, ed. *Leatherfolk — Radical Sex, People, Politics, and Practice*. Boston: Alyson Publications, 1991.
- Thompson, Victoria. "Creating Boundaries: Homosexuality and the Changing Social Order in France, 1830–1870." In *Homosexuality in Modern France*, eds. Jeffrey Merrick, and Bryant T., Ragan, Jr., 102–127. New York: Oxford University Press, 1996.
- Thorstad, David. "Pederasty and Homosexuality." Speech to *Semana Cultural Lesbica-Gay*, Mexico City, June 26, 1998. Available at <http://www.attrition.org/mirror/attrition/2000/04/11/www.nambla.org-1/pederasty.htm>.
- Tillett, Gregory. *The Elder Brother — A Biography of Charles Webster Leadbeater*. Boston: Routledge & Kegan Paul, 1982.
- Timmons, Stuart. *The Trouble With Harry Hay*. Boston: Alyson Publications, 1990.
- Topitsch, Ernst. *Stalin's War*. New York: St. Martin's Press, 1985. Tripp, C. A. *The Homosexual Matrix*, 2nd ed. New York: McGraw-Hill Co., 1975.
- Trisco, Robert. "Bishops and Their Priests in the United States." In *The Catholic Priest in the United States — Historical Investigations*, ed. John Tracy Ellis. Collegeville, Minn.: Saint John's University Press, 1971.
- Tsang, Daniel, ed. *The Age Taboo — Gay Male Sexuality, Power and Consent*. Boston: Alyson Publishers, 1981.
- Tyerman, Christopher. *A History of Harrow School 1324–1991*. Oxford Press, London, 2000.
- Ulrichs, Karl Heinrich. *The Riddle of 'Man-Manly' Love: The Pioneering Work on Male Homosexuality*. Translated by Michael A. Lombardi-Nash.

Buffalo, N.Y.: Prometheus Books, 1994.

Van den Aardweg, Gerard J. M. *The Battle for Normality — A Guide for (Self-) Therapy for Homosexuality*. San Francisco: Ignatius Press, 1997.

Van den Aardweg, Gerard J. M. "The Neuroticism of Homosexuality."
Available at
<http://www.catholic.net/rcc/Periodicals/Dossier/2001-04/article3.html>.

Vargo, Marc E. *Acts of Disclosure — The Coming-Out Process of Contemporary Gay Men*. New York: Haworth Press, 1998.

Volkman, Ernest, and Baggett, Blaine. *Secret Intelligence — The Inside Story of America's Espionage Empire*. Garden City, N.Y.: Doubleday, 1989. Von Hoffman, Nicholas. *Citizen Cohen — The Life and Times of Roy Cohn*. New York: Doubleday, 1988.

Wagner, Richard. "Gay Catholic Priests: A Study of Cognitive and Affective Dissonance." San Francisco: Specific Press, 1980.

Wakeling, Anthony. "A general psychiatric approach to sexual deviation." In *Sexual Deviation*, 2nd ed. ed. Ismond Rosen. London: Oxford University Press, 1979.

Walsh, Justin. "Heresy Blossoms Like A Rose," *Angelus* 23, no. 4 (April 2000). Available at
http://www.sspcx.ca/Angelus/2000_April/Heresy_Blossoms_Like_a_Rose.htm

Walsh, Justin. "Heresy in the Making—The *Gesta Dei Per Hibernos* 1860 – 1889." Part I. *Angelus* 23, no. 1 (January 2000) Available at
http://www.sspcx.ca/Angelus/2000_January/Heresy_in_the_Making.htm.

Walsh, Justin. "Heresy in the Making—The *Gesta Dei Per Hibernos* 1860–1889" Part II, *Angelus* 23, no. 2 (February 2000) at
www.sspcx.ca/Angelus/2000_February/Heresy_in_the_Making_Part_2.htm.

Warner, Michael. *Changing Witness — Catholic Bishops and Public Policy: 1917–1994*. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1995.

Wayman, Dorothy G. *Cardinal O'Connell of Boston 1859 –1944*. New York: Farrar, Straus and Young, 1955.

Weeks, Jeffrey. "Discourse, desire and sexual deviance: some problems in a history of homosexuality." In *The Making of Modern Homosexual*, ed. Kenneth Plummer. Totawa, N.J.: Barnes & Noble Books, 1981.

Weinstein, Allen, and Vassiliev, Alexander. *The Haunted Wood: Soviet*

Espionage in America — The Stalin Era. New York: Random House, 1999.
West, Donald J., and De Villiers, Buz. *Male Prostitution*. New York: Harrington Park Press, 1993.

West, Donald J. "Boys and Sexual Abuse: An English Opinion," *Archives of Sexual Behavior*, 27, no. 6 (1998) 539–559. Available at http://home.wanadoo.nl/ipce/library_two/files/boys_west.htm.

West, Nigel, and Tsarev, Oleg. *The Crown Jewels — The British Secrets at the Heart of the KGB Archives*. New Haven: Yale University Press, 1998.

West, Rebecca. *The New Meaning of Treason*. New York: Viking Press, 1964.

Westerfield, H. Bradford, ed. *Inside CIA's Private World — Declassified Articles from the Agency's Internal Journal 1955–1992*. New Haven: Yale University Press, 1995.

White, Joseph M. *The Diocesan Seminary in the United States 1780s – present*. Notre Dame, Ind.: University of Notre Dame Press, 1989.

Wilde, Oscar. *The Picture of Dorian Gray*. 5th ed. New York: Dell Publishing Co., 1964.

Wilde, Oscar. "De Profundis." In *The Prose of Oscar Wilde*. London: C. P. Putnam's Sons, 1909. Available at <http://homepages.pathfinder.gr/hellas40plus/poetry/DeProfundis.htm>.

Williams, Craig A. *Roman Homosexuality: Ideologies of Masculinity*. New York: Oxford Press, 1999.

Williams, Robert. *Just as I Am — A Practical Guide to Being Out, Proud, and Christian*. New York: Crown Publishers, Inc., 1992.

Wilson, Christopher. *Dancing with the Devil — The Windsors and Jimmy Donahue*. New York: St. Martin's Press, 2001.

Wilson, Colin. *Sexual Misfits — A Study of Sexual Outsiders*. New York: Carroll & Graf Publishers, Inc., 1988.

Wilson, Paul. *The Man They Called A Monster — Sexual experiences between men and boys*. Australia: Cassell Ltd., 1981.

Wiltgen, Ralph M. *The Rhine Flows into the Tiber*. Rockville, Ill.: Tan Books, 1966.

Wolfe, Christopher, ed. *Homosexuality and American Public Life*. Dallas, Texas: Spence Publishing Co., 1997.

Wolff, Charlotte. *Magnus Hirschfeld — A Portrait of a Pioneer in Sexology*. London: Quartet Books, 1986.

*****ebook converter DEMO Watermarks*****

Woods, Richard. *Another Kind of Love — Homosexuality and Spirituality*. Ft. Wayne, Ind.: Knoll Publishing Co., 1977.

Wormser, Rene A. *Foundations: Their Power and Influence*. Santa Cruz, Calif.: Radio Liberty Press, 1996.

Yallop, David A. *In God's Name — An Investigation Into The Murder of Pope John Paul I*. New York: Bantam Books, 1984.

Get the Complete Five-Volume Set

The Rite of Sodomy

Homosexuality and the Roman Catholic Church By Randy Engel

volume i

Historical Perspectives—

From Antiquity to the Cambridge Spies

- Homosexuality and pederasty in ancient societies.
- Old and New Testament condemnation of sodomy
- Saint Peter Damian and the *Book of Gomorrah*
- Homosexuality in Renaissance Europe
- The rise of the “Rights of the Behind Movement”

in the modern secular state

- The Homintern and the Cambridge spies

volume ii

Male Homosexuality—

The Individual and the Collective

- Male homosexuality—Its nature and causes
- Parental roles in fostering homosexuality
- The playground as a dress rehearsal for life
- Sexual precociousness and sexual molestation
- Male homosexual behaviors
- Pedophilia and Pederasty—Understanding the difference
- The Homosexual Collective—

Constructing an anti-culture based on sexual deviancy

volume iii

AmChurch and the

Homosexual Revolution

- Posing a historical framework for today's clerical homosexual scandals
- Homosexual prelates and bureaucrats

*****ebook converter DEMO Watermarks*****

in the NCCB/USCC [USCCB]

- The homosexual colonization of seminary and religious life
- AIDS outs active homosexual clerics and religious
- Treatment centers for clerical pederasts—

Therapy or hideaway?

- The homosexual legacy of William Cardinal O'Connell of Boston
- Francis Cardinal Spellman—

The kingmaker and his homosexual court

- The secret life of John Cardinal Wright

volume iv

The Homosexual Network in
the American Hierarchy and Religious Orders

- Proving the existence of the homosexual network in AmChurch
- Theodore Cardinal McCarrick—A homosexual prelate in denial
- A portrait of ten hierarchical wolves in sheep's clothing
- The operations of AmChurch's homosexual underworld and overworld
- The special case of Joseph Cardinal Bernardin
- Religious Orders—

The epicenter of the Homosexual Collective in the Church

- New Ways Ministry—A study in subversion

volume v

The Vatican and Pope Paul VI—

A Paradigm Shift on Homosexuality

- The Visionaries of NewChurch
- The role of Communist infiltration in the

homosexualization of the clergy

- Pope Paul VI and the Church's paradigm shift on the vice of sodomy
- Epilogue—A homosexual hierarchy—It's meaning for the future of the Roman Catholic Church

- Bibliography

About the Author

Randy Engel, one of the nation's top investigative reporters, began her journalistic career shortly after her graduation from the University of New York at Cortland in 1961. A specialist in Vietnamese history and folklore, she became the editor of *The Vietnam Journal*, the official publication of the

Vietnam Refugee and Information Services (VRIS), a national relief program for South Vietnamese war refugees and orphans based in Dayton, Ohio. She recorded for the Voice of America and Radio Saigon. In 1970, she received the Distinguished Service Medal for “exceptional and meritorious service to Vietnam.”

In the mid-1960s, in addition to her writings and relief work on behalf of the VRIS, Randy Engel developed an intense interest in pro-life issues including population control, abortion and eugenics, putting her on the ground floor of the emerging Pro-Life Movement. In 1972, she founded the U.S. Coalition for Life in Pittsburgh, Pennsylvania, an international pro-life research and investigative agency. The USCL *Pro-Life Reporter's* four-year study on the eugenic policies and programs of the March of Dimes titled “Who Will Defend Michael?” quickly put the USCL on the map as the finest pro-life research agency in the U.S., and led to the establishment of a pro-life alternative to the March of Dimes, the International Foundation for Genetic Research, popularly known as the Michael Fund in 1978.

Her investigative findings documenting the rise of the federal government's anti-life programs at home and abroad served as the basis for her testimony before Congressional hearings in the U.S. House of Representatives and the U.S. Senate. Randy Engel's groundbreaking investigative findings related to the United States Agency for International Development's abortion and sterilization programs in Latin and South America, Asia and Africa were instrumental in bringing about major pro-life changes in USAID's foreign assistance programs.

Many of her original research publications for the USCL including “A March of Dimes Primer—the A-Z of Eugenic Abortion,” and “The Pathfinder Fund—A Study of US/AID Anti-Life Funding” have become pro-life classics and continue to enjoy wide circulation.

In 1995, the veteran pro-life researcher exposed the long-standing eugenic abortion record of Dr. Henry Foster, President Bill Clinton's nominee for U.S. Surgeon General, resulting in the Senate's failure to approve the nomination.

Sex Education—The Final Plague, Randy Engel's first full-length book on the sexual conditioning of Catholic school children, was published by Human Life International (Baltimore, MD) in 1989 and later by Tan Publishers (Charlotte, NC). Her second book, *The McHugh Chronicles* was published in

*****ebook converter DEMO Watermarks*****

1997, while she continued to conduct research and interviews for *The Rite of Sodomy*.

Over the last forty-five years, Randy Engel's articles have appeared in numerous Catholic publications including *Liguorian Magazine*, *Our Sunday Visitor*, *The Wanderer*, *Catholic Family News* and *Homiletic and Pastoral Review*. She has received numerous awards for excellence in investigative journalism including the prestigious Linacre Quarterly Award for Distinguished Writing by the Catholic Medical Association.

Meticulous documentation and references and easy readability are the hallmarks of Randy Engel's investigative writings, and *The Rite of Sodomy — Homosexuality and the Roman Catholic Church* is no exception to the rule. This work, now available in serial format, reads like a top-flight mystery thriller—except that it is not fiction—it is true.

A native New Yorker, Randy Engel resides in Pittsburgh, Pennsylvania, where she continues to write and lecture on traditional Catholic themes. For a listing of her current articles and books including "Sisters in Rebellion," and "Pope John Paul II's Theology of the Body—A study in Modernism" go to

www.newengelpublishing.com

THE HOMOSEXUAL COLLECTIVE

Index

Aardweg, Gerard J. M. van den, 298, 369,
370, 371, 375, 377, 382, 383, 384, 385,
386, 387, 402, 405, 428

Abberline, Frederick, 122, 123, 124, 126,
127, 130

Abbey of the Holy Cross, Heiligenkreuz, Austria, 1116 n 16

abortifacients, 565, 578, 648

abortion, xviii, 555, 558, 560, 564, 565,
578, 602 n 114, 694, 696, 723 n 145,
914 n 26, 1011, 1043

"abortion rights," 200 –201, 566 –567 *Absolutely Null and Utterly Void —
The Papal Condemnation of Anglican Orders*, 1116 n 11

Abyssinian War, 1139

Accademia dei Nobili Ecclesiastici, 618,
619, 620, 808, 809, 1090, 1116 n 7,

1139

Accrete, Robert, 934

Acerba Animi On Persecution of the Church in Mexico (1932), 1100 Acerbi, Antonio, 1096

Aceves, Ignacio, 935

Acheson, Dean, 1121 *n* 68

Ackerly, J. R. (Joseph Randolph), 352–353 *n* 79, 377

Ackerman, Bishop Richard, 836

Acquired Immunity Deficiency Syndrome *see* AIDS

Acta Apostolicae Sedis (AAS), xiii, 753 *Action Francaise*, 1118 *n* 34

Act-Up, 472, 479, 481, 584

Adam, Barry, 409

Adamec, Bishop Joseph V., 828, 829, 1058 Adamo, Msgr. Salvatore J., 673–674, 675 Adyar (Madras), India, 487, 488, 491 addiction, process of, 404, 469–470 Adema, Hank, 904

Adey, More, 167, 168

Ad Hoc Committee on Sexual Abuse (NCCB/USCC, USCCB), 669, 741, 821,

847, 857, 867, 988–989 *n* 34

Ad Hoc Committee of the Catholic Common Ground Initiative (NCCB, USCCB), 823

Adler, Alfred, 15, 443, 462 *n* 4

Adonis Male Club, Chicago, 450

Adrian VI, Pope, 98

Advocate, The, 401, 431 *n* 22

Aelred of Rievaulx, 1032

Aestheticism, Aesthetic Movement, 136, 137, 173

Africa Development Council, 664

After the Boston Heresy Case, 509

Agathon, 27 *n* 11

Age Taboo, The, 660, 863

“agent of influence” *see* Soviet Cold War Espionage

Agliardi, Rev. Antonio, 618

“Agnes,” 908

Agostini, Carlo Cardinal, 1132

Aherne, Fr. Greg, 939

AIDS (Acquired Immunity Deficiency Syndrome), 403, 405, 406–408, 410,

*****ebook converter DEMO Watermarks*****

411, 413, 417, 420, 421, 426, 427, 428, 481, 483, 501 *n* 63, 573, 656, 898,
 899–901, 1007, 1016, 1039, 1046, 1047 Aiskhylos (Aeschylus), 15
 Alan of Lille, 59–61 *see also* *Plaint of Nature, The*
 Alarcón-Hoyos, Fr. Félix, 976, 978 – 979, 980
 Albanian betrayal, 328–329 *see also* Philby, Harold Adrian Russell “Kim”
 Albany, Diocese of, 668–672, 728 *n* 253 Albareda, Rev. Anselmo, 1119 *n* 41
 Albert the Great, Saint, 62
 Albigensian heresy, 34
 Albigensians, 62
 Alcada, Duke of, 84
 Aldred, Salomon, 90
 Alesandro, Msgr. John A., 980
 Aleski I, Patriarch (Simansky), 1110, 1112 Aleski II, Patriarch (Ridiger),
 1112–1113 Alexander III, Czar, 245
 Alexander III, Pope, 60
 Alexander the Great, 13
 Alexander VI, Pope, 81, 97, 107 *n* 59 Alexander, Glen, 851–852
 Alexandra, Princess of Denmark, 128 Alfonzo, Fr. Pio, 1095
 Alfred E. Smith Memorial Dinner, 643 Alfrink, Bernard Jan Cardinal, 1133
 Algeciras Conference, 212
 Algiers, Algeria, 143, 149, 170
 Alinsky, Saul David, 572, 602 *n* 114, 1143, 1161–1162 *n* 70
 Allégret, Marc, 236–237
 Allégret, Pastor Élie, 237
 Allen, William Cardinal, 89–90
 Allentown, Pa., Diocese of, 1024
 Allies, Algeron, 124, 125, 130
 All Saints-St. Anthony of Padua Church, Chicago, 904
 Alméry, Jean-Claude, 223
 Aloise, Louis P., 682
 Altoona-Johnstown, Diocese of, 828, 829, 1054–1055, 1057–1058
 Altoona-Johnstown Family Life Office, 1058
 “Always Our Children” (NCCB), 583, 605 *n* 187, 1065, 1067, 1069, 1070
 Amarillo, Texas, Diocese of, 703, 820 Ambrose, Saint, 42, 43
 “AmChurch” (American Catholic Church), 507, 510, 533, 538, 552, 557,
 561, 562, 563, 570, 575, 578, 579, 581, 584, 585, 586, 596, 616, 622, 627,
 649, 676, 712, 740, 741–742, 758, 780, 783, 797, 809–810, 811, 823, 824,

841, 842, 854, 855, 857, 889, 892, 896, 897, 903, 947, 949, 986, 1003, 1035, 1098, 1109, 1114, 1143
Amchurch Comes Out, 582, 891
America (Jesuit publication), 582, 924 American Apostolic Catholic Church, 1054 American Association of the Knights of Malta, 643–646, 655, 723 *n* 143 American Civil Liberties Union (ACLU), 452, 1105
 American College of the Immaculate Conception, Louvain, Belgium, 514, 848, 1085 *n* 332
 American Federation of Labor, 526 American Jewish League Against Communism, 727 *n* 209
 American League Against War and Fascism, 1103, 1105, 1105
American Pope —The Life and Times of Francis Cardinal Spellman, The, 649, 655–657, 661
 American Psychiatric Association (APA), 444, 456, 463 *n* 12, 474–475, 1029
 American Psychological Association (APA), 455, 500 *n* 33
 American Sociological Association (ASA), 409
 Americanism, heresy of, 507, 510, 516, 525, 527, 528, 529–534, 561, 619
 Amerio, Romano, 576, 923, 987 *n* 9, 1133, 1135, 1149
 Ames, Aldrich, 360 *n* 197
 Among Friends, Inc., 485
 Amsterdam, homosexual metropolis of, 113
 amyl nitrite, 414, 829, 933
 anal coitus *see* sodomy
 Anchell, Melvin, 369, 371, 391 *n* 5, 428, 443, 497
 ancient Athens, 1, 9–15
 Ancient Catholic Church *see* Liberal American Church
 ancient Crete, 1,
 ancient Greece, 6–20, 26
 ancient Rome, 20 – 25, 26, 42 –44
 ancient Sparta, 1, 16–19
 ancient Thebes, 19
And the Band Played On, 410
 Andersen, Hans Christian, 1152, 1166 *n* 110
 Anderson, Jeffrey R., 776, 789–790, 791, 845
 Anderson, Kyrill M., 1101
 Anderson, Mary, 138
 Andreotti, Giulio, 1139

Andrew, Christopher, 1109–1110, 1113 Andrian, Chris, 805
 androgyny, 181
 Andropov, Yuri Vladimirovich, 1113 Angelicum, the (University of St.
 Thomas Aquinas), Rome, 841, 1020, 1073 Angleton James Jesus, 328, 349–
 350 *n* 65, 360 *n* 197
 Anglican Church (Church of England), 92, 132, 134, 307, 310, 487, 493–494,
 604 *n* 160, 1094, 1166 *n* 108
 Anglo-German Fellowship, 323, 325–326 Anktil, John, 91
 Anchorage, Alaska, Archdiocese of, 858 Anne, Lady (cannoness), 228,
Annuario Pontificio (1959), 1098
Another Kind of Love — Homosexuality and Spirituality, 951
 Anslem, Saint, 59
 Anthroposophy, 938, 1131
 Anti-Defamation League (B’nai B’rith), 692
 Anti-Life Movement, 560, 564, 565, 641, 647
 antinomian, definition of, 265 *n* 276 Antinous, 23, 30 *n* 103, 40
 Antonelli, Ferdinando Cardinal, 1095 Apostles, the (Cambridge), 307–309,
 310, 315, 317, 320, 323, 350 *n* 67, 350–351 *n* 67, 351–352 *n* 79, 353 *n* 80
 anti-Christian bias, 308
 communist infiltration of, 309 founding of, 307
 the “Higher Sodomy,” 308–309 Apostolic See *see* Vatican
Apostolicae Curae On the Nullity of Anglican Orders (1896), 1116 *n* 11,
 1166 *n* 108
Approaches
 Apuzzo, Virginia, 1078 *n* 114
 Aquinas Institute, Dubuque, Iowa *see* St. Rose of Lima Seminary
 Aquinas Institute of Theology, Dubuque, Iowa, 944, 945, 946
 Aquinas Institute, St. Louis, Mo., 945,
 946, 952
 Arcadius, 43
 Arcane School, 505–506 *n* 167
 Arcueil Incident *see* Sade, Marquis de Aretakis, John, 670, 1170
 Arianism, 66 *n* 28
 Arians, 43, 44
 Arimond, Fr. James L., 827
 Aristophanes, 13, 27 *n* 11
 Aristotle, 13, 26, 946

Arius, 40, 65 *n* 26
Arizona Republic, 569, 601 *n* 106
 Arkins, Brian, 249 *n* 68
 Armenian Gregorian Church (USSR),
 1110
Arms of Krupp, The, 279 *n* 489, 279–280 *n* 492
 Arnold, Rev. Thomas, 119
 Aronson, Theo, 128
 Arrupé, Rev. Pedro, S. J., 495
 artificial insemination, 201, 555
 Artôt, Désirée, 241
 Arzube, Bishop Juan, 806–807
 Auxiliary Bishop of Los Angeles, 806–807
 part of Los Angeles clerical homosexual network, 806–807 Ascension Parish,
 Huntington Beach, Calif., 935
 Ascension Parish, Los Angeles, 808 Ascension Parish, Portland, Ore., 935
 Ashley, Fr. Benedict M., 946, 951, 1028,
 1037, 1038–1039
Assault on Innocence, 774, 902
 Associated Press, 787
 Association for the Rights of Catholics in the Church, 1070
 Association of Chicago Priests, 1020 Association of Christian
 Denominational Leaders, 788
 Association of Pittsburgh Priests, 713 Astor, Bill, 344
 Astor, Nancy, 345
 Astor family, 315, 344
 Assumption College, Worcester, Mass., 686
 “atavism,” 182
 Athanasius, Saint, 103 *n* 103, 40, 42, 43 Athenaeum Club, London, 326
 Athenaeum Regina Apostolorum, Rome, 973
 Athenaeum, the (Ohio), 706, 796, 897 Atherson, Bishop John, 108 *n* 92
 “A Time to Speak” (New Ways Ministry), 1060
 Atkins, Frederick “Denny,” 146, 147, 149, 150, 153
 Atlanta, Archdiocese of, 842, 892, 911, 1038
Atlantic Journal and Constitution, 781 Auden, W. H. (Wystan Hugh), 356 *n*
 138, 377
 Audley, Lord James, 91

Augsburger Potzeitung (Germany), 196, 197
 Augustine, Saint, 40, 41, 898
 Augustinian Order, 745, 921, 1007, 1019 Augustus, Caesar, 33, 64 *n* 1
 Austin, Texas, Diocese of, 678
 Auth, Fr. William, 747
Autobiography (Lord Alfred Douglas), 168–169
Autobiography of Roy Cohn, The, 658 autoeroticism *see* masturbation *also*
 homosexual practices
Avanti (Rome), 196
 Avella, Fr. Steven, 981– 983, 984–986, 1001 *n* 253, 1002 *n* 274
 Ivory, Horace, 152, 153
 Azpiroz, Rev. Carlos, 991 *n* 95
 Baars, Conrad, 610– 611 *n* 242, 1149 Babington Plot, 88, 90
Baby Doll, 646
 Bacci, Antonio Cardinal, 1158 –1159 *n* 20 Bacon, Anthony, 109 *n* 105
 Bacon, Francis, 109 *n* 105
 Baeza, Francisco-Javier, 974
 Baggarley-Mar, Kathleen, 989 *n* 42 Bagley, Fr. John, 699, 705
 Bahn, Walter, 962–963
 Baikauskas, Patrick Hieronymus, 952–953 Bailey, Alice A., 505–506 *n* 167
 Baines, Rev. Richard, 88, 109 *n* 105 Baker, Rev. Augustine, 85
 Baldwin, King of Jerusalem, 59
 Baldwin, Stanley, 313, 318
 Ball, Joseph, 322, 323
Ballad of Reading Gaol, 168
 Balliol College, Oxford, 175, 176, 318 Baltimore, Archdiocese of, 510, 516,
 517,
 518, 519, 520, 525, 549, 1014, 1029 Banca Privata (Italy), 1145
 Banco Ambrosiano (Italy), 1146, 1147 Banks, Bishop Robert J., 866, 867
 Baptism, Sacrament of, 132, 169, 250 *n* 73 Barba, José de J. Martin, 976, 979
 Barbarito, Bishop Gerald Michael, 795 Barbaro, Sam, 788
 Barber, George, 122
 Barbo, Polixena Condulmer, 94
 Barbo, Niccolo, 94
 Barbo, Pietro *see* Pope Paul II
 Barford, Harry, 147
 Barnes, George, 324

*****ebook converter DEMO Watermarks*****

Barnhouse, Ruth Tiffany, xii, 377,
378–379, 388, 397–398 *n* 156, 398 *n* 161
Barone, Joseph, 580
Barrales, Saul Arellano, 976, 977
Barry, Mark D., 612 *n* 242
Barry, Rev. William, 926
Baruch, Bernard, 642, 659, 727 *n* 209
Bash, Dominic, 1005, 1006–1007, 1057, 1070, 1074 *n* 13
Basil of Cesarea, Saint, 41
Basil the Great, Saint, 920
Basilica of St. John Lateran, 618, 622
Bassett, John R., 314
Bastille, the, 229
Battle for Normality, The, 369–370
Baughman, Lynnette, 1122 *n* 70
Baum, Fr. Gregory, 1027
Baum, William Cardinal, 563, 587, 588–589, 606–607 *n* 211, 1010
Bauman, Robert, 722 *n* 135
Bauserman, Robert, 455, 466 *n* 69
Bayer, Ronald, 471, 474–475
Bayley, Bishop James Roosevelt, 522, 525, 544 *n* 75
Bayou Catholic, The, 1059
Bea, Augustin Cardinal, 1096, 1097, 1112, 1119 *n* 41, 1133, 1134
Beacon Journal, The, 863
Beardsley, Aubrey, 252 *n* 115
Beasley, Joseph, 559–560
Bedacht, Max, 1104
Beemer, Fr. Theo, 1051
Beghards, 70 *n* 127
Beguines, 70 *n* 127
Behold the Man —The Hype and Selling of Male Beauty in Media and Culture, 416
Bell, Msgr. (Worcester Diocese), 850
Bell and Hall study on homosexuality (1978), 461
Bell, Clive, 309, 310, 312, 353 *n* 80
Bell, Julian, 310
Bellay, Martin du, Bishop of Fréjus, 226

Bellegrandi, Franco, 1155–1156
 Bellevue Psychiatric Hospital, N.Y.C., 400
 Belluck, Pam, 867
 Bendell, James M., 780, 859, 860, 913 *n* 11, 966, 969, 971
 Benedict I, Pope, 66 *n* 36
 Benedict IX, Pope, 56, 68 *n* 87
 Benedict of Nursia, Saint, 920
 Benedict XIV, Pope, 511, 526, 1116 *n* 9
 Benedict XV, Pope, 539, 552, 631, 632–633, 716 *n* 29, 718 *n* 30, 1089, 1091, 1093, 1117 *n* 27, 1130, 1153
 Benedict XVI, Pope, 1169, 1170, 1171, 1172
 Benedictine Abbey of St. Anselm, Washington, D.C., 587–588
 Benelli, Giovanni Cardinal, 1113–1114, 1144–1145, 1162 *n* 77
 Benigni, Rev. Umberto, 547 *n* 134, 1092
 Bennett, James W., 837, 840
 Bentley, Elizabeth, 327, 1103, 1104–1105, 1107, 1121 *n* 68, 1122 *n* 73, 1125 *n* 94, 1127 *n* 110
 Berben, Joseph W., 670–671
 Berben, Judy, 670
 “berdache,” xxv *n* 10
 Berdella, Robert, 427
 Bergamo House of Studies (Italy), 1130
 Bergamo (Italy), Diocese of, 1129
 Bergen, Frank R., 816–817, 818
 Berger, Raymond, 15–16
 Bergler, Edmund, 370, 373, 375, 377, 400, 403, 412, 435 *n* 103, 500 *n* 32
 Beria, Lavrenti, 306, 1102
 Berlin Tunnel (Anglo-American fiasco), 335
 Berlin, Fred, 587, 614 *n* 244
 Berlin, homosexual metropolis of, 113, 195, 197, 199–200, 202, 204, 217–218, 278 *n* 457, 279–280 *n* 492, 287 *n* 626
 Bernacki, Fr. William, 948, 951
 Bernard, Saint (778 AD – 842 AD), 46 Bernard of Clairvaux, Saint, 489
 Bernardin, Elaine Addison, 890
 Bernardin Sr., Joseph, 890
 Bernardin, Joseph Cardinal, xiii, 562, 563, 566, 569, 575, 603 *n* 135, 710,

739, 763, 842, 848, 855, 859, 868, 889– 893, 895– 899, 901–906–912, 916 *n*
 75, 917 *n* 81, 935, 949, 950, 993 *n* 119, 1022, 1031, 1034, 1053, 1070, 1111,
 1157 Always My Children, 605 *n* 187 Archbishop of Chicago, 892– 893,
 896, 897, 901, 903, 1022
 Archbishop of Cincinnati, 566, 896, 897, 906
 clerical career in Diocese of Charleston, 890– 891
 cover-up of sexual abuse cases, 901–904
 death of, 911
 first General Secretary of the NCCB/USCC, 562–563, 892, 896 homosexual
 charges against, xxii, 562, 848–849, 855, 857, 859, 889, 905, 908
 “Kingmaker,” 896, 897, 902 legacy of, 917 *n* 75
 loss of father at early age, 890 “The Many Faces of AIDS,” 897–901
 President of the NCCB, 897 protégé of Bishop Paul J. Hallinan, 562, 892
 relationship to Archbishop Jean Jadot, 895
 role in homosexual clique at NCCB/USCC, 566, 892–894 “Seamless
 Garment” ethic, fallacy of, 914 *n* 26
 Steven Cook case and lawsuit, 905 – 912, 916 *n* 75
 Bernardin, Maria, 890
 Bernardini, Filippo, 598 *n* 41
 Bernardino of Siena, Saint, 75–77
 Bernau, Mrs., 826 – 827
 Bernau, Gregory, 826– 837
 Berry, Jason, 587, 588, 608– 609 *n* 232, 775, 856, 976, 980
 Berthold, Bishop of Toul, 56
 Bertie, Francis, 310
 Bertone, Archbishop Tarcisio, 1066
 Besant, Annie, 204, 487, 488, 489, 491, 526
 bestiality, 39, 63, 64 *n* 6, 87, 239, 1033 Beda College, Rome, 346, 1154
 Bethell, Nicholas, 360 *n* 200
Betrayed, 360 *n* 200
 Bevilacqua, Anthony Cardinal, 743, 809, 915 *n* 35, 972, 1007, 1107
Bible, The
 Old Testament, 5, 34–37, 185–186, 201, 425
 New Testament, 37–39, 185–186, 201, 425
 Bicêtre prison, 229
 Bieber, Irving, 373, 376, 377, 378, 379, 380–381, 382, 383, 384, 391 *n* 3,
 399, 400, 474

Big Brothers Big Sisters, 828
Binding with Briars, 392 *n* 29, 707, 708–709
 Pinturicchio, Bernardino, 621
 Birmingham, Rev. Joseph E., 867
 Birmingham Oratory, England, 709
 Birringer, Fr. Raphael, 986
 “birth control,” 200, 555, 557, 558, 559–560, 564–565, 588, 602 *n* 114, 647–649
Birth Control Review, 189
 Bishop Hafey High School, Hazle Township, Pa., 969
 Bishop Lillis High School, Kansas City, Mo., 844
 Bishops’ Office for United States Visitors, Rome, 705
 Bisig, Fr. Joseph, 994–995 *n* 139, 995 *n* 153
 Bismark, N. Dak., Diocese of, 857
 Bismarck, Herbert von, 208
 Bismarck, Otto von, 207, 208, 210–211, 217, 285 *n* 587
 Blachford, Gregg, 374, 401
 Blachford, Norman, 438 *n* 169
 Black Death, 73
 Blackfriars Hall, Oxford, England, 952
 Black Hand (Sicilian Mafia), 631
 Black Mass, 326, 1153
 Black Nobility (Society), Rome, 618, 716 *n* 16
 Blacker, Carlos, 266 *n* 311
 blackmail, role in homosexual life, xix, 116, 126, 146, 157, 164, 195, 197, 200, 201, 210, 218, 280 *n* 504, 351–352 *n* 79, 414, 569, 750, 862, 866
 Blagojevich, Rod R., 818
 Blaikie, Derek, 315
 Blaikie, Linda Ford, 846
 Blair, Bishop Stephen E., 747
 Blake, George, 335–336, 363 *n* 238 Blanchette, Bishop Romeo Roy, 812, 814
 Blanco, José Joaquín, 390
 Blaser, Fr. Emil, 749
 blasphemy, 225, 227, 228, 492, 505 *n* 151 Blavatsky, Helena Petrovna, 486, 487
 Blessed Sacrament Parish, Worcester, Mass., 705

Bletchley Park, 319, 333, 341
 Block, Stephanie, 879 *n* 214
 Bloomsbury Group, 308 –310, 351–353 *n* 79, 353 *n* 80
 Bluecoat boy, 139, 252 *n* 114
 “blues” or “blue men” (Russia), 239
 Blum, Fr. Owen J., 47
 Blunt, Anthony Frederick, 310 –314, 315, 318 –321, 323, 324, 325, 331–332, 333, 334, 335, 340, 342, 345, 346, 350 –351 *n* 67, 354 *n* 86, 355 *n* 116, 361 *n* 213, 1153
 Apostles, member of, 310, 312 career as art critic, 311, 312, 355 *n* 116
 Courtauld Institute of Art, appointment to, 320
 death in London, 331
 espionage activities in MI5, 312, 319 – 321, 334
 exposure as a Soviet spy, 331–332 family background, 310
 homosexuality of, 311, 313, 314, 316
 Marlborough and Trinity College, Cambridge, 310 –311
 personality of, 310, 311, 314 Peter Montgomery, relationship with, 313, 373, 1153
 post-WWII mission to Germany, 320, 357 *n* 147
 recruitment as Soviet spy, 312–313 Rothchilds, relations with 333, 334 scope of treason, 319 –320
 Blunt, Arthur Stanley Vaughan, 310
 Blunt, Christopher, 310, 313
 Blunt, Hilda Violet, 310
 Blunt, Wilfred, 310, 354 *n* 89
 ‘B’nai B’rith, 692
 Boardman, Bishop J. Joseph, 667
 Bockris, Victor, 426, 440 *n* 213
 Body Electric School, 585
 Boggs, Rev. Dennis R., 1058
 Bohemia Manor, Md., 510
 Boise, Idaho, Diocese of, 810
 Boland, Bishop Raymond J., 613 *n* 243, 790, 792, 794, 846, 848, 873–874 *n* 115
 Bolger, Fr. Tony, 771, 776
 Bollard, John, 939
 Bollhardt (soldier, Potsdam regiment), 213, 214

Bolshevism (Bolsheviks), 205, 283 *n* 550, 297, 299, 1093
 Bond, Jeffrey, 956, 966–967, 971–972, 997 *n* 192
 bondage and dominance (B/D), xvii, 377, 405, 410
Bondings, 1014, 1015–1016, 1019, 1053
 Bongie, Laurence L., 225, 226, 227, 229
 Bonneau, Anthony, 670
 Bonner, Rev. Dismas, 989 *n* 42
 Bonson, Mary, 828 – 830
 Bonzano, Archbishop Giovanni, 631, 637
Book of Gomorrah (Liber Gomorrhianus), 48–59, 868
 abuse of the confessional, 51 clerical repentance and reform 53, 868
 forms of sodomy, 50
 condemnation of homosexual prelates who prey on spiritual sons, 50–51, 763
 insights into nature of
 homosexuality, 52
 malice associated with vice of sodomy, 52–53
 motivation of author, 49
 notorious vs non-notorious
 offenders, 54
 presentation to Pope Leo IX, 55 problem of lax bishops and
 religious superiors, 50
see also Damian, Saint Peter
Book of Trials, A, 159
 Bootkowski, Bishop Paul, 1170–1171
 Booth, Howard J.
 Booz, Hamilton, and Allen, Washington, D.C., 562
 Bordelon, Msgr. Marvin, 559–560
 Borden, Ann, 1033
 Borgongini-Duca, Francesco Cardinal, 636, 637–638, 640, 721 *n* 114, 1139
 Bosco, Bishop Anthony, 829, 1056, 1057
 Boston, Archdiocese of, 451, 616, 618, 623, 630, 632, 633, 635, 637, 640,
 661, 667, 669, 677, 689, 691, 692–693, 695, 697, 703, 795, 862–867, 899,
 1169
 Boston City Hospital, 695
 Boston, city of, 450–451
 Boston College, 584, 617, 618, 633, 688, 690, 691–692, 831, 987 *n* 2
Boston Globe, The, 864

Boston Heresy case *see* Feeney, Fr. Leonard, J.
Boston Latin School, 688
Boston Lying-In Hospital, 694
Boston Magazine, 453
Boston Medical Center, AIDS Program, 582
Boston Post, The, 688
Boston Sex Scandal, 466 *n* 68
Boston/Boise Committee (NAMBLA), 450
Boswell, John, 24, 25, 495, 1040
Boucher, Raymond, 806–807
Boulanger, Fr. Andre, 567
Bouldrey, Brian, 1015
Boundaries of Eros — Sex Crime and Sexuality in Renaissance Venice, The,
72
Boy Scouts, 323, 828
Boyle, Bishop Hugh, 707
Boys on their Contacts with Men: A Study of Sexually Expressed Friendships,
456
Brady, Nicholas F., 638, 643–644
Brady, Genevieve, 638
Brady, Stephen G., 743–744, 751–752, 759 *n* 11, 815–816, 953, 961
Brago. Rev. Carlo, 1119 *n* 41
Brahmanism, 486
brainwashing, techniques of, xxvii *n* 36
Braio, Sime, 849–854, 885 *n* 326
Brand, Adolf, 198, 214–215, 286 *n* 607, 449
Brandukov, Anatoly, 244
Brasenose College, Oxford, England
Bray, Alan, 84, 92
Bredsdorff, Elias, 1152, 1166 *n* 110
Breindel, Eric, 1127 *n* 113
Brennan, Fr. Dennis (“Denise”), 607–608 *n* 223
Brentrup, Fr. Bruce, 826–827
Breslau, University of, 198
Bridge, John, 151, 152
Bridgeport, Diocese of, 780
British Broadcasting Company (BBC), 313, 324, 345

British Intelligence/Security Services: attitudes and policy toward
homosexual security risks, 301, 316, 339, 349 *n* 48
ARCOS raid, 304
British Security Coordination (BSC), 304
Foreign Office (Department of State), 301, 304, 318–319, 324, 327, 328, 330,
334
Government Code & Cypher School, 304
Home Office (Department of State), 304, 318
MI5 (attached to Home Office), 304, 313, 316, 319, 320–321, 325, 333, 334,
341, 346, 353–354 *n* 86, 357 *n* 153, 365–366 *n* 278
MI6 (attached to Foreign Office), 300, 301, 304, 313, 316, 319–320, 324,
326, 327, 329, 331, 333, 334, 335, 341, 1156–1157
Naval Intelligence Division, 337, 338
Political Warfare Executive, 304 Special Operations Executive (SOE), 304,
326
War Office, 313, 323
Broad Church Movement, 307
Broadway musical theater, “gay”
domination of, 500 *n* 32, 652, 653
Broadway, Giles, 91, 92
Brockwell, Detective-Inspector, 151
Broderick, Bishop Edwin, 662, 668, 669, 672
Brody, Hardoon, Perkins & Kesten (Boston), 682
Broken Cross —The Hidden Hand in the Vatican, The, 1117 *n* 23
Brom, Bishop Robert H., 746, 854–855, 905
Bishop of Duluth, 855, 858
Bishop of San Diego, 855, 861 financial pay-off for homosexual affairs, 857,
858–859, 860, 861 Gregorian University, Rome, 854–855
homosexuality, charges against, 855, 857–861, 905
priest of Diocese of Winona, Minn., 854–855
Brookfield, Charles, 260 *n* 184
Brooklyn, N.Y., Diocese of, 665, 666, 667, 728 *n* 247, 739, 777, 778, 779,
796, 866, 868, 1012, 1025, 1038
Brooks, Mark, 856–859
Brooks, Van Wyck, 175, 186
Brothers for Christian Community, 1016, 1075 *n* 47
Brothers Karamazo, The, 963

Brothers of the Sacred Heart, 1019–1020 Brown, Horatio, 188, 269 *n* 341
 Brown, Fr. Raymond, 713
 Brown, Bishop Tod David, 796, 810–811,
 935
 Bishop of Boise, Idaho, 810
 Bishop of Orange, Calif., 810 clerical abuse settlements, 811 priest of
 Diocese of Monterey, 810 St. John's Seminary, Camarillo, Calif., 810
 Brown University, Providence, R.I., 1039 Browning, Frank, 1015
 Browning, Oscar, 250 *n* 80
 Brusi, Bishop Thaddeus, 808
 Bryans, Robin (pseud. Robert Harbinson),
 311, 321, 346, 361 *n* 213, 366 *n* 280 Bryant, Anita, 924
 Buchanan, Robert, 159
 Buckley, Fr. James, 1008
 Buddhism, 486, 488
 Budenz, Louis, xx, 1103, 1105, 1123–1124
n 75
 Buehrle, Marie C., 716 *n* 25
Building Bridges — Gay and Lesbian
Reality and the Catholic Church,
 1046–1048, 1061, 1062, 1063, 1066,
 1067, 1073
 buggery, bugger, 72, 85, 114 *see also* sodomy
 Buggery Act (England), 86
 Buffalo, Diocese of, 1038
 Bugnini, Archbishop Annibale, 1095–1097 Bugnolo, Br. Alexis, 960–961,
 996 *n* 164 Bukharin, Nikolai, 315
 Bukoski III, Fr. Joseph, 769, 869 *n* 24 Bulgars (Bulgarians), 1
 Bülow, Bernhard Heinrich, 208, 212,
 214–216
Bülow vs. Brand, 214–215
 Bunting, Glenn F., 938
 Burger, John R., 401, 415–417
 Burgess, Evelyn Gillman, 314
 Burgess, Guy Francis de Moncy, 312, 313,
 314–316, 317, 318, 319–320, 321,

322–325, 326, 327, 328, 329, 331, 332,
333, 334, 335, 337, 341, 345, 350–351 *n* 67, 356 *n* 118
Apostles, member of, 315
childhood, early death of father, 314 death in Moscow, 332
defection to Moscow, 325, 341 enters Section D of MI6, 324, 326 Fascism,
fake conversion to, 322, 334
homosexuality of, 314, 315, 322–323, 324
joins Press Department of the Foreign Office, 324
private secretary to Foreign Secretary Hector McNeil, 324 pro-Marxist views,
315
recruitment by Soviets, 314, 315 Rothschilds, relationship to, 322, 333, 334
Royal Naval College, exit from, 314 transfer to British Embassy in United
States, 324–325
treason, scope of, 324–325
Trinity College, Cambridge, 315 Burgess, Malcolm Kingsforth, 314 Burgess,
Nigel, 314, 332
Burke, Fr. Edward Thomas, 940
Burke, Sr. Joan, 1071
Burke, Rev. John J., 549, 552, 553, 554, 556, 597 *n* 2, 597 *n* 4, 598 *n* 41
Burke, Kevin C., 665
Burkholder, Fr. Robert N., 770–771, 870 *n* 32
Burkle-Young, Francis A., 111 *n* 149 Burnett, William “Bill,” 677–679,
697–698, 699–700, 707, 712, 1169 Burns, Fr. Peter, 827–828
Burson-Marsteller, Chicago, 909
Burton, Richard (explorer, writer), 2, 273 *n* 386
Burton, Simon de, 170
Buse, Paul, 1169
Buswell, Bishop Charles, 1053, 1064 Butler, Fr. John, 869 *n* 16
Butterfield, Fox, 867
butyl nitrite, 414
Buyevsky, Alexei Sergeyevich, 1111 Bychowski, Gustav, 376
Byrne, Rev. Damian, 951
Byrne, James, 118–119
Byrne, Archbishop James J., 1170
Byrne, Rev. William, 618
Byrne, Rev. William T., 568, 569
Cabaret, 218, 287 *n* 626

Cabrini, Saint Frances Xavier, 541 *n* 47 Cacciavillan, Archbishop Agostino, 769,
786, 816, 869 *n* 20, 878 *n* 188, 1059 Cacherismos study in Costa Rica,
421–425
anti-Catholic bias of Schifter study, 424–425
characteristics of the cachero, 421–422, 439 *n* 180
dangers faced by cacheros,
422–423
habituation of heterosexuals to sodomy and fellatio, 423
purpose of study, 421–425
see also Schifter, Jacobo
Café Royal, London, 148, 322
Cahiers (Notebooks) of André Walter, Les,
235
Caircross, John, 320
Caius College, Cambridge, 89
“Calamus,” 186
Califano, Joseph, 600 *n* 84
Califia-Rice, Pat (Patricia/Patrick), 374,
492
California Catholic Conference, 583, 804 Caligula, Emperor, 23
Calixtus, Pope, 107 *n* 59
Call To Action, National Association,
Chicago, 566, 713, 1022, 1071, 1072, 1143
Call to Action/1976, 893, 1019, 1076 *n* 67 Callaghan, Bill, 904
Callahan, Rev. William R., 1009
“Called to Blessing: A Pastoral Letter on
Faith and Homosexuality,” 1049–1051 “Called to Compassion and
Responsibility: A Response to the
HIV/AIDS Crisis,” 899–901
Calles, Plutarco Elias, 556
Calvert, Fr. Roland, 760 *n* 30
Calvi, Roberto, 1144, 1146, 1147, 1148,
1163–1164 *n* 86, 1170
Cambacérès, Jean-Jacques-Régis de,
221–222, 288 *n* 639

*****ebook converter DEMO Watermarks*****

Cambridge Apostles, The, 308
 Cambridge spy ring, xi, xix, 295, 306, 309,
 310, 314, 320, 334, 340–341, 343, 353
n 85, 1100
 collateral damage assessment, 340–341, 356 *n* 141
 genesis of, 306, 307–308
 Soviet financial payments to, 354 *n* 102
 Cambridge University (England), 85, 140,
 159, 306, 345, 346, 841
 Camden, N. J., Diocese of, 672–676, 778,
 779, 780, 894, 1063
 Cameron, J. M., 372, 392 *n* 29
 “camp,” definition and function of, 479 Campaign for Human Development
 (NCCB), 667, 668, 1031
 Campbell, Rev. Alvin J., 817
 Campbell, Tim, 579
 Camp Little Flower, Raytown, Mo., 847 Camp St. Mary, Beaufort, S.C., 891
 Canali, Nicola Cardinal, 645, 646, 717–718
n 30, 723 *n* 143, 999 *n* 225, 1139 Canon Law, Code of (1917), 577, 1116
n 10, 1132
 Canon Law, Code of (1983), 51, 927, 1116
n 10
Cantate Domino (1445), 520
 Cantwell, Archbishop John J., 874 *n* 131 *Cape Times, The* (South Africa),
 749 Cape Town, Archdiocese of, 748–752 Cape Town, South Africa,
 violence in
 “gay” bars, 761 *n* 42
 Capes, Rev. William Wolfe, 487
 Capone, Al (Alphonse), 1147
 Capote, Truman, 657–658
 Capovilla, Msgr. Loris, 112 *n* 180
 Capri, 195, 196, 197
 Capuchin Gay Caucus, 1020
 Capuchins (Order of Friars Minor) *see*
 Franciscan Order
 Carabajal, Dennis, 613 *n* 242
 Cardarelli, Fr. Richard J., 1040,

1041–1042, 1054
 Cardinal Hayes High School, N.Y., 664 *Cardinal Spellman Story, The*, 649
 Carey, Fr. Dominic, 955, 963
 Carinci. Msgr. Alfonso, 1119 *n* 41
 Caritas, Diocese of Camden, N. J., 730
n 282
 Caritat, Marie-Jean-Antione
Caritate Christi On the Sacred Heart
 (1932), 1100
 Carlini, Paolo, 1154, 1167 *n* 122
 Carlow College, Pittsburgh, Pa., 1055 Carmelite Order, 509, 1007, 1019
 Carnegie Endowment for International
 Peace, 1121 *n* 68
 Carnegie Foundation, 559
 Carney, Msgr. Francis W., 695
 Carney, Rev. Richard, 845
 Carney, Sr. Sheila, 1055
 Caron, Fr. Antonin, 745
 Caron, H., 1142
 Carpenter, Edward, 190, 271 *n* 354 Carpi, Pier, 1132
 Carr, Bernadeane, 858
 Carr, Fr. Paul, 958, 994–995 *n* 139, 995
n 155
 le Carré, John, 341
 Carrington, Dora, 352 *n* 79
 Carrington, Peter, 339
 Carroll, Charles, 510, 511
 Carroll, Archbishop Coleman, 778
 Carroll, Daniel, 510, 511
 Carroll, Sr., Daniel, 510
 Carroll, Eleanor Darnall, 510
 Carroll High School, Dayton, Ohio, 906 Carroll, Archbishop John, xiii, 510–
 513,
 540, 541 *n* 47
 character traits, 512–513
 death of, 516
 family background, 510

first American bishop, election of, 511
 Jesuit education and training, 510 *Pastoral Letter* (1792), 513
 sows seeds of Americanism, 511–512
 Carson, Edward, 149–150
 Carson, Rev. Stanley B., 1058
 Carte, Richard D'Oyly, 137
 Carter, Jimmy, 566–567
 Carter, Miranda, 354 *n* 87, 101 *n* 101 Carthusian monks, 1
 Carton, Sr. Francis Regis, 1046
 Caruso, Gary B., 829
 Casaroli, Agostino Cardinal, 712,
 1113–1114
 Casement, Roger, 291 *n* 697
 Casey, William, 349 *n* 65, 723 *n* 143 Casita Maria, Bronx, N.Y., 662
 Casper, J. L., 273 *n* 386
Casti Connubii On Christian Marriage
 (1930), 555, 1093
 “Castlehaven Affair,” 91–92
 Castlereagh, Viscount (Robert Stewart)
 case, 247 *n* 16
Catechism of the Catholic Church (1994),
 1068
 Cathars (Cathari), 62, 64 *n* 6
 Catharinus, Ambrosius, 98
 Cathedral Basilica of the Assumption,
 Covington, Ky., 835–836
 Cathedral College Minor Seminary,
 Manhattan, 662, 664, 666
 Cathedral of Christ the King, Atlanta, 892 Cathedral of Christ the King,
 Lexington,
 Ky., 836, 842
 Cathedral of St. Ignatius Loyola, Palm
 Beach, Fla., 780, 795
 Cathedral of St. John the Baptist,
 Charleston, S.C., 891–892
 Cathedral of St. John the Evangelist,
 Milwaukee, 823, 827

Cathedral of St. Mary, San Francisco, 773 Cathedral of St. Matthew the
 Apostle,
 Washington, D.C., 594
 Cathedral of St. Paul, Worcester, Mass.,
 680
 Cathedral of St. Peter in Chains,
 Cincinnati, Ohio, 897
 Cathedral of St. Raymond Nonnatus,
 Joliet, Ill., 811, 812–815
 Cathedral of the Holy Cross, Boston, 625,
 689
 Cathedral of the Immaculate Conception,
 Springfield, Ill., 815, 818
 Catholic Action (Italy), 534, 1094
 Catholic Center Party (Germany), 217 Catholic Charities, N.Y., 666–667,
 865 Catholic Charities, Washington, D.C., 662 *Catholic Choirmaster, The*,
 707
 Catholic Church of the Americas
 (Ecumenical Catholic Church), 819 Catholic Coalition for Gay Civil Rights
 (CCGCR), 476, 666, 920, 947, 1012,
 1019–1021, 1022, 1025, 1026, 1032,
 1086 *n* 348
 Catholic Coalition of Religious and Priests
 Ministering to and with Lesbian and
 Gay Persons, 1054
 Catholic Communications Institute,
 Ireland, 1023
Catholic Counter-Reformation in the XX
Century, 1155
Catholic Family News, 753
Catholic Free Press, 695
Catholic Herald Citizen (Milwaukee), 824,
 828
Catholic Herald, The (Sacramento), 1025 *Catholic Lay Press*, 768
Catholic Light, The (Scranton), 972 Catholic Parents Network, 780, 1021,
 1066 –1067, 1069
 Catholic Popular Party (Italy) see *Partita*

Popolare Italiana

Catholic Priest in the United States—

Historical Investigations, The, 575 Catholic Relief Services, 664

Catholic Social Welfare Commission

(England and Wales), 1045

Catholic Star Herald (Camden, N.J.), 673

Catholic Theological Society of America (CTSA), xxv *n* 1, 1020, 1045

Catholic Theological Union, Chicago, 607 *n* 223

Catholic Total Abstinence Union, 526

Catholic University (Dublin), 132

Catholic University of America, 526– 527, 530, 531, 549, 551, 552, 553, 559, 568, 587, 662, 676, 680, 686, 696, 706, 707, 710, 796, 890, 1012, 1019, 1024, 1033

Catholic University of Louvain, Belgium, 656, 1060–1061, 1085 *n* 332

Catholic University of Nijmegen,

Netherlands, 457, 466 *n* 73

Catholic Youth Organization (CYO), 662, 715 *n* 2

Catholic Vision of Love, A, 713

Catholic World, 597 *n* 4

“Catholics for A Free Choice,” 1011, 1039

“Catholics for an Open Church,” 773

Catholics Serving the Lord, 774

Cattullus, 22

Cave, Matthew, 127, 249 *n* 62

Cavendish Laboratory (Cambridge), 350 – 351 *n* 67

Cawcutt, Bishop Reginald, 748–752, 758, 760 *n* 31

CBI (close-binding-intimate) *see*

homosexuality, causes of

CDC *see* Center for Disease Control

Cecil, Robert, 311

CELAM (Consejo Episcopal

Latinoamericano), 798

celibacy (clerical) *see* Priesthood

Center for Earth Spirituality, Mankato, Minn., 1004

Center for Homophobia Education (CHE), xvii, 1021, 1025, 1048, 1053, 1054, 1057

Center for Lesbian & Gay Civil Rights, 477

*****ebook converter DEMO Watermarks*****

Center for the Study of Power and Peace, 484
 Cernigilia, Joseph, 825
 Chakrabongse, Chula, 361 *n* 213
Challenge to Love — Gay and Lesbian Catholics in the Church, A, xv,
 1026–1031
 Chamber, Thomas, 124
 Chambers, Whittaker, 1103, 1121 *n* 68, 1122 *n* 73, 1122–1123 *n* 74, 1125 *n*
 94
 Chang, Min Cheu, 695
Changing Witness — Catholic Bishops and Public Policy, 1917–1994, 563
 Charcot, Jean-Martin, 231, 289 *n* 673 Charenton Asylum (France), 229
 Charlemagne, Holy Roman Emperor, 46 Charles, Arthur, 152, 155
 Charles, Fr. Pierre, 1134
 Charles I, King of England, 92
 Charles V, Holy Roman Emperor, 103,
 104, 190
 Charles X, King of France, 230
 Charleston, S.C., Diocese of, 515, 516,
 890, 891, 892, 910
 Charlotte, N.C., Diocese of, 778
 “Charmides,” 137
 Charterhouse Public School, 247 *n* 19 Chartres case (France), 222–223
 chastity (clerical) *see* Priesthood
 Chatard, Bishop Francis Silas, 527 Chauncey, Jr., George, 284 *n* 561
 Cheka *see* Soviet Secret Intelligence Cherry Grove (Fire Island, N.Y.), 138,
 500
n 32, 653
 Chesterton, Gilbert K., 119
 Cheyenne, Wyo., Diocese of, 843,
 844–846, 848
 Chi Rho Press, 485
 Chiarelli, Charles, 496, 506 *n* 180
 Chibbaro, Lou, 407
 Chicago, city of, 450, 946
 Chicago, Archdiocese of, 556, 715 *n* 2,
 774, 859, 889, 891, 896, 897, 901,

*****ebook converter DEMO Watermarks*****

902–904, 949, 1022, 1031

“Boys Club” pederast ring operating in archdiocese, 904–905 Chicago Society for Human Rights, 498 *n* 11

Chicago Tribune, 781

Chicago, University of, 602 *n* 124, 1143 Chigi della Rovere Albani, Ludovico, 644–646

Chihuahua, Mexico, Archdiocese of, 973 *Child and Family*, 406

child sex abuse (CSA) *see* pedophilia *also* pederasty

Children’s Sexual Liberation Movement, 451, 452

Chinnici, Fr. Joseph P., 929, 930, 931, 933 Chopko, Mark, 774

Christ Church, Oxford, 317, 318

Christ Episcopal Church, Dayton, Ohio, 1067

Christ the King Institute, Gricigliano, Italy, 969

Christ the King Parish, Worcester, Mass., 705

Christian Action Party (CAP), Puerto Rico, 648

Christian Brother’s College, South Africa, 748

Christian Brothers, 579, 620, 894, 919–920, 921, 1019, 1020, 1027, 1030, 1040

Christian Church (Disciples of Christ), 836

Christian Democratic Party (Italy), 1130, 1139, 1140, 1141, 1146, 1171

Christian Institute for the Study of Human Sexuality, Chicago, 607 *n* 223

Christian Register (Unitarian), 1106 *Christianity, Social Tolerance, and Homosexuality*, 25

Christ’s College, Cambridge, 89

Christ the King Parish, Oakland, Calif., 1072

Christus Dominus The Pastoral Office of the Bishops (1965), 562, 575

Chrysostom, Saint John, 40, 42

Church and Society Network (Episcopalian), 1010

Church and the Homosexual, The, 411–412, 495

Church of All Saints, Roxbury, Mass., 636 Church of Our Lady, Bardstown, Ky., 835, 837

Church of Santa Maria della Pace, 1138 Church of the Holy Ghost, Whitman,

*****ebook converter DEMO Watermarks*****

Mass., 636
Churchill, Winston, 330, 341
Chuvakhin, Dimitri, 303
Cicero, 295
Cicognani, Amleto Giovanni Cardinal, 1102, 1119 *n* 41, 1133
Cimino, Fr. John, 1007
cinaedus, cinaedi, 21–22, 211
Cincinnati, Archdiocese of, 706, 841–842, 893, 901–902, 905, 907–908, 910, 916 *n* 75
Cipolla, Fr. Anthony, 610 *n* 241
circumstantial evidence, value of, xxi Cistercians of the Strict Observance *see* Trappist Order
Citizen Cohen —The Life and Times of Roy Cohn, 658
Citizens Committee Against Entrapment, 471
Ciudad del Este, Paraguay, Diocese of, 1169
Civil and Penal Code (France, 1791), 220 Civil Constitution of the Clergy (France), 577
Civil Rights Congress, 1105
Civilta Cattolica, La, 267 *n* 318
Clap, Margaret, 92–93
Claremont College, Calif., 495
Claretian Order, 476
Claret, Saint Anthony Marie, 961, 972 Clark, Msgr. Eugene V., 726 *n* 189
Clark, Howard, 967
Clark, Bishop Matthew H., 671, 1015, 1064
Clark, William, 79
Clarke, Edward, 150–151, 152, 153, 154, 155, 156, 157–158, 171
Clay, Fr. Christopher, 969–970, 997 *n* 197 Cleary, Louis, 703
Cleghorn, Farley, 580
Clement of Alexandria, Saint, 65 *n* 22, 494 Clement V, Pope, 70 *n* 127
Clement VII, Pope, 98, 539
Clement VIII, Pope, 109 *n* 108
Clement XI, Pope, 1116 *n* 7
Clement XII, Pope, 511, 526, 692, 1116 *n* 9
Clement XIV, Pope, 510
Cleveland, Diocese of, 589
Cleveland Street Scandal, 122–130 Newton trial, 127–128

Parke-Euston trial, 125–127 Prince Eddy implicates the Royal family, 128–129
 telegraph boys male brothel, 122–124
 Veck and Newlove trial, 124–125 *Cleveland Street Scandal, The*, 122
 Clibborn, Robert, 126
 Clifford, Fr. Jerome, 827
 Clifton, Arthur, 167
 Cliveden, 344, 345
 Clohessy, David, 980
 Club Baths, 410
 Clum, John M., 653
 Coache, Abbé Louis, 710–711
 Cobb, Fr. Richard, 939–940
 Cockburn, Claud, 357 *n* 153
 Code Napoléon (Civil Code of 1804), 191, 222
 Cody, John Cardinal, 560, 564, 715, 772, 1022, 1147
 Cogley, John, 513
 Cohen, Andrew, 350 *n* 67
 Cohen, David, 11, 19, 27 *n* 19
 Cohen, Richard, 376
 Cohn, Dora, 659
 Cohn, Roy M., 654, 658–659
 Coke, Edward, 1
 Colapinto, John, 608 *n* 230
 Colby, William, 349 *n* 65, 360 *n* 197 Cold War, 327, 328, 330, 557, 1100, 1102–1103, 1109, 1110
 Cole, Stephen, 727 *n* 210
 Coleman, Fr. Gerald D., 1085 *n* 344 Coleman, John, 642, 723 *n* 143
 College of St. Thomas, St. Paul, Minn., 527 Collegio Cesare Arici, Brescia, Italy, 1138 Collegium Canisianum, Innsbruck, Austria, 623
Collins Complete Works of Oscar Wilde, 264 *n* 243
 Collins, R. Henn, 149, 151
 Colorado Amendment 2, *Evans v. Romer*, 25
 Columbia University, 494, 664, 822, 1122 *n* 74, 1124 *n* 75, 1125 *n* 94, 1126 *n* 109 *Coming Out*, 480, 502 *n* 74
 “coming out” (of the closet), 479 – 481 definition of, 479
 significance of, 390, 480

stages of, 479–480

see also “outing”

Comintern, x, xxv *n* 5, 283 *n* 550, 298, 306, 317, 322, 333, 342

Commentaries on Religion and the State in the Reign of Emperor Charles V,

104 Commission for General Liturgical Restoration (1946), 1095, 1119 *n* 41

Commission on Population Growth and the American Future, 560

Commission on Women in Ministry (NCC), 485

Committee of Six (NCWC), 550

Committee on General Catholic Interests and Affairs (NCWC), 551, 552

Committees of Vigilance, 538, 547 *n* 134, 1092

Committee on Women and Religion (NOW), 1010

Common Ground, 697, 1070

Communication, 745, 947–948, 1031, 1079 *n* 126

Communication Ministry, Inc. (CMI), 745, 947, 1007–1008, 1015, 1029,
1030, 1041, 1079 *n* 126

Communism, Communists, 200, 282–283 *n* 550, 297, 307, 315, 324, 335,
521,

526, 557, 1094, 1099–1115,

1123–1124 *n* 75, 1134–1137, 1139,

1142, 1150, 1157

Communist infiltration and subversion of: British Secret Intelligence Services
(SIS) *see* Cambridge spy case Franklin D. Roosevelt

Administration, 1101–1102, 1122 *n* 73, 1122 *n* 75

Protestant Denominations, 1103, 1104–1106, 1107

Roman Catholic Church, 91, 342, 1087–1088, 1100, 1105,
1107–1109, 1110, 1113,

1114–1115, 1124 *n* 80, 1126–1127 *n* 110, 1127 *n* 113

Russian State Church, 1109–1113, 1124–1125 *n* 88

Communist International, 283–284 *n* 550,
470, 1103

Communist Party, Soviet Union, 205, 206,
297, 333, 1103–1105

Communist Party, Great Britain, 315, 318 Communist Party, France, 1103–
1104 Communist Party/USA (CP/USA),

327–328, 470, 1102, 1103, 1104, 1107,

1108, 1122–1123 *n* 74, 1123–1124 *n* 75, 1125 *n* 94, 1126 *n* 109, 1143

“Communities of Salt and Light” (NCCB),

*****ebook converter DEMO Watermarks*****

783

Community Church (Unitarian

Universalist) of Boston, 450–451, 862 Community of the Elite, 199, 449

Complete Letters of Oscar Wilde, 263–264 *n* 233

Comprehensive Employment and Training Act (CETA), 476

Compton, Piers, 1117 *n* 23

Comstock Law of 1873 (Mass.), 559, 627,
647

Concanen, Bishop Richard Luke, 516 Conception Seminary and College,
Mo.,

785–786, 794, 843, 848

“Concerning the Criteria of Vocational Discernment Regarding Persons with
Homosexual Tendencies in View of Their Admission to Seminaries and Holy
Orders,” 1171–1172

Conciliar Commission on the Liturgy (Second Vatican Council), 1148

Concilium, 1024

Conclaves of the Roman Catholic Church *see* Papal Conclaves

Condon, Bill, 462

Condorcet, Marquis de (Marie-JeanAntione Caritat), 220–221

Condorpusa, Fr. Alfonso de, 1170–1171 Confalonieri, Carlo Cardinal, 1133

Conference for Catholic Lesbians, 1005, 1060

Conference of Major Superiors of Men (CMSM), 922, 927–928, 987 *n* 9,

1031 Confession *see* Penance, Sacrament of, 234

confessional, used for sexual solicitation, 51, 191, 745, 813, 838, 846, 864,
964 *Confessions of a Parish Priest*, 742

Congregation of the Brothers of

St. Francis Xavier (Xaverian

Brothers), 1012

Congregation of the Holy Cross, 919–920, 1019

Congregation of the Holy Spirit (Spiritans, Holy Ghost Fathers), 921

Congregation of the Oratory *see*

Oratorians of St. Philip Neri

Congress of American Women, 1107 Conington, John, 121, 247–248 *n* 29

conjugal onanism *see* birth control

Conlon, Fr. Daniel, 908

Connolly, Bishop John, 516

Connor, Bonnie, 594

*****ebook converter DEMO Watermarks*****

Connor, Fr. Leonard "Brother Charlie," 939
 Connors, Fr. Canice, 610 *n* 241, 613–614 *n* 244, 927–928
 Conroy, Bishop John, 523
 Conservative Party (England), 322, 323, 339
 Consistories of the Roman Catholic Church *see* Papal Consistories
 Consolino, Joseph, 655
 Constans I, 43
 Constantine II, 43
 Constantine the Great, Emperor, 40, 42, 65 *n* 26
 Constantius I, 40
 Constantius II, 43
 Constitution (U.S.), 521, 522, 541 *n* 49, 558
Constitution Criminalis Carolina, 190 Conte, John J., 850, 852, 853, 854
 contraception, 555, 559, 564, 565, 578, 648, 1028, 1151 *see also* birth control
 Convent of the Little Sisters of the Poor (Metz, France), 1112
 "Conversazione Society" *see* Apostles (Cambridge)
 Conway, Alphonso Harold, 147, 150, 153 Conway, Neil, 863
 Cook, Donald, 905–906
 Cook, Mary, 905–906
 Cook, Steven J, 889–890, 905–912, 916 *n* 75
 Cooke, James, 117
 Cooke, Michael, 662
 Cooke, Terence James Cardinal, 566, 655, 659, 662–663, 665, 668, 672, 723
n 143, 724 *n* 164, 727 *n* 222, 727 *n* 226, 1157
 Cardinal of New York, 663
 cause for canonization, 663, 727 *n* 222
 connections to clerical homosexual network, 663, 665–666, 668, 672, 1157
 Courage, 668
 education and ordination, 662–663 Emerson Moore, consecration of, 663–665
 personality of, 663
 St. Matthew Community, 668 Cooney, John, 649, 654–657, 658, 661 Cooper, Rev. John M., 553, 555
 Corcoran, Fr. Charles, 944–945, 947, 949, 992 *n* 103, 992 *n* 104
 Cordova, Irma, 800, 802–803
 Corinth, 37
 Cornwall, Gustavus, 246 *n* 12

Corny, murder of, 192 *see also* Zastrow case
Corporation Sole — Cardinal Mundelein and Chicago Catholicism, 715 n 2
 Corpus Christi College, Canbridge, 88 Corrigan, Archbishop Michael, 527,
 528 Cortese, Donna Ersilia, 102
Corydon, 235–236
 Costa, Fr. Eugene E., 821
 Costello, John, 319, 320–321, 323, 325, 333, 341, 342, 357 n 153, 358 n 159,
 361 n 213
 Costello, Bishop Thomas J., 895, 1055, 1064
 Cotter, Jane (Margaret Cotta), 153, 171, 172
 Couch, Rev. William (Bill), 788
 Coughlin, Fr. Charles, 641
 Council for Religious Affairs (USSR), 1109–1110
 Council on Foreign Relations (CFR), 350 n 65, 558
 Council of Ten (the Deici, Venice), 82 – 83 Councils of the Roman Catholic
 Church, 1133
 Council of Ancira (Ancyra), 39 Council of Constantinople, First General, 43
 Council of Constantinople, Second General, 66 n 31
 Council of Elvira, 39
 Council of Florence, 520
 Council of Lateran, Third, 60 Council of Lateran, Fourth, 62 Council of
 Lateran, Fifth, 97, 98 Council of Nablus, 59
 Council of Nicaea (Nicaea), 65 n 26 Council of Reims, 59
 Council of Toledo, 46
 Council of Trent, 99, 104, 204–205, 528, 563, 575, 577, 708
 Council of Vienne, 70 n 127
 First Vatican Council, Vatican I, 290 n 680, 232–233, 522–525, 531–532,
 1096
 Second Vatican Council, Vatican II, 507, 559, 560, 561–562, 571, 572, 692,
 693, 706, 708, 764, 808, 823, 923, 1044, 1049, 1094, 1099, 1109, 1112,
 1114, 1133–1136, 1148, 1149, 1150, 1159 n 27
 Counseling Center for Clergy and
 Religious, Worcester, Mass., 610 n 242 *Council, Reform and Reunion, The*,
 1135 Courage, 583, 668, 1034
Courier-Journal, The (Lexington, Ky.), 839, 840
Courier Post (Philadelphia), 673
 Courtauld Institute of Art, 320, 321, 331, 340, 346

Covenant House, New York City, N.Y., 688, 715 *n* 2, 712 *n* 143
 Covington, Ky., Diocese of, 835–836, 1060 Coward, Noel, 653
 Coyle, Sr. Ann, 1072
 CP/USA *see* Communist Party/USA Crabb, Lionel, 357 *n* 153
 Creagh, Rev. Thomas, 841, 842
 Creation Spirituality *see* Fox, Fr. Matthew Criminal Law Amendment Act
 (England), 115–116, 151, 152, 157, 159
 Croft-Cooke, Rupert, 120, 138, 140, 145, 146, 160
 Cromwell, Thomas, 86, 87
 Cronin, Daniel W., 701–702
 Crossroad Publishing Co., N.Y., 1035,
 1040
 Costa Rica, 421, 425–426
 Croteau, Bernice “Bunny,” 684
 Croteau, Carl, Sr., 683, 684
 Croteau, Carl, Jr., 683, 685
 Croteau, Daniel “Danny,” murder of,
 683–686
 Croteau, Greg, 683, 685
 Croteau, Joseph, 683, 684, 685
 Croteau, Michael, 683
 Crouch, Paul, 1104
 Crowley, Aleister, 313, 1092, 1117 *n* 23 *Crown Jewels —The British Secrets
 at the Heart of the KGB Archives, The*, 355 *n* 108
Crown Vs. Wilde, 152–160
 Cruikshank, Margaret, 432 *n* 41
Crux of the News, 985
 Cruz, Carlos, 779
 “Crying in the Wilderness” newsletter,
 1126–1127 *n* 110
 CSA (child sex abuse), *see* pedophilia *also* pederasty
 Cuernavaca, Mexico, Diocese of, 973, 974 *Culture of Desire, The*, 417–418
 Cummins, Bishop John S., 583, 895, 1064 Cunanan, Andrew, 419, 428 *n* 169
 Cunningham, Henry, 629, 630
 Cunningham, Knox, 311, 346
 Curley, Jeffrey, murder of, 451–452 Curran, Fr. Charles, 1030, 1033, 1044
 Currie, Lauchlin, 1101, 1121 *n* 68

Curtis, Robert, 704
Cushing, Richard Cardinal, 454, 559, 564,
633, 637, 648, 676, 689, 690, 692–693,
695, 697, 719 *n* 79, 732 *n* 320, 863, 864 Feeney Affair, 690, 692–693, 699
John Rock debacle, 695,
Cybele, cult of, 21
Dahm, Fr. Charles “Chuck,” 949 Dahmer, Jeffrey, 427
Daignault, John, 682
Daily Mail (London), 339
Daily News (N.Y.), 655–656
Daily Sketch (London), 339
Daily Telegraph (London), 159
Daily, Bishop Thomas V., 667, 669, 675,
777, 779, 796, 866, 867, 895
Daily Worker, 946, 1103, 1105, 1106, 1107,
1122 *n* 74
Dakyns, H. Graham, 176–177
Daladier, Édouard, 323
Dallas Morning News, The, 970
Dallas, Texas, Diocese of, 893, 969 Dalpiaz, Msgr. Vigilio, 1091
Daly, Rev. Manus, 789
Damasus I, Pope, 43
Damasus II, Pope, 56
Damian, Fr. (Archdiocese of N.Y.), 1016 Damian (archpriest at Ravenna), 47
Damian, Saint Peter, 47–59, 76, 763, 868
concern for salvation of souls, 49 death of, 48, 59
enters Benedictine Order 47 relationship with Pope Leo IX, 55 views on Holy
Orders, 47
writing of *Book of Gomorrah*, 48–59
see also *Book of Gomorrah*
Damiano, Bishop Celestine J., 674, 675, 729 *n* 263
Dancing with the Devil, 657
Dandini, Girolamo Cardinal, 102
Dandolo, Matteo, 103
D’Angelo, Fr. Rocco, 777–778, 781
Daniels, Josephus, 721 *n* 120

Dante, Msgr. Enrico, 1119 *n* 41
D'Arcy, Bishop John M., 867
Darwinism, 189
Diarium, 97
Daughters of Charity, 988 *n* 15
Daughters of Sarah, 1005
David and Jonathan, relationship between, 154
Davidov, Vladimir Lvovich "Bob,"
243–244
Davies, Sr. Judith, 814
Davis, Bishop James P., 648–649, 703
Day, Patrick, 350 *n* 67
Day, Richard, 1127 *n* 110
Day, Russell and Co., London, 170, 171
Deacon, Richard, 308, 351 *n* 69
Deacon, Vyvyan, 489
Dearden, John Cardinal, 556, 559, 562, 563, 574, 575, 586, 588, 770, 812,
892, 1024, 1061
DeBaugh, R. Adam, 484–485, 1017, 1076 *n* 53
DeBernardo, Francis (Frank), 1012, 1014
De Bonis, Bishop Donato, 1144, 1162 *n* 79 de Castelbajac, Jean-Charles,
1015 de Chardin, Teilhard, 946
Decker, Twila, 782
Deckers, Sr. Jeannine (the Singing Nun), 441 *n* 232
Declaration of Independence (U.S.), 510–511, 519, 542 *n* 60
"Declaration on Masonic Associations" (Vatican), 1116 *n* 10
Declaration of the Rights of Man and of the Citizen, 220, 287 *n* 631, 1142
Declaration on Sexual Ethics see *Persona Humana*
Decree of the Holy Office Against
Communism, 1120 *n* 63
Decree on the Church of Christ, 523
Dee, Fr. G. Neal, 820, 878 *n* 198
Deedy, John, 695
Defenders of Dignity, 401
definitions, problems of, xiv
de Galarreta, Bishop Alfonso, 964
de Gallo, Adolphe, 125, 127

de Gaulle, Charles, 238, 1131
 Degollado, Guizar Maura, 973
 De Lai, Gaetano Cardinal, 598 *n* 41
 De la Isla, Mr., 974
 Delaney, Bishop Joseph Patrick, 681, 683
 de la Salle Christian Brothers *see*
 Christian Brothers
 Delay, Jean, xiii, 143, 233–237, 412, 462 *n* 4
 della Chiesa, Giacomo Cardinal *see* Benedict XV, Pope
 della Corgna, Fulvio Cardinal, 101
 della Rovere, Cristoforo Guidalotti Ciocchi Cardinal, 96
 della Rovere, Girolamo Basso Cardinal, 96
 della Rovere, Giuliano Cardinal, *see* Julius II, Pope
 del Monte, Antonio Maria Ciocchi, 98
 del Monte, Boldovino, 100
 del Monte, Cristoforo Guidalotti Ciocchi Cardinal, 101
 del Monte, Fabiano, 101
 del Monte, Giovanni Maria (Giammaria) Ciocchi Cardinal *see* Julius III, Pope
 del Monte, Innocenzo Cardinal, 97, 100–105
 de' Medici, Giovanni Cardinal *see* Leo X, Pope
 de' Medici, Giulio Cardinal *see* Clement VII, Pope
 de' Medici, House of, 77, 79, 95
 de' Medici, Lorenzo the Magnificent, 80 Democratic Party (U.S.), 1103
Democratic Vistas, 186
 Denizet-Lewis, Benoit, 453
 Dennis, Helen, 488
 Dennison, Charles, 470
 de' Nobili, Roberto, Saint Cardinal, 101
 “Denomination Statement” (UFMCC), 485
 Denomme, Fr. George, 679
 Denver, Archdiocese of, 703
 DePaul University, Chicago, 1070
 Depo-Provera (medroxyprogesterone acetate), 592–593, 609 *n* 239
De Profundis (Douglas) 253 *n* 126, 264 *n* 244
De Profundis (Wilde), 160, 161–168, 170, 174, 235
 DeSilva, Andrew *see* Andrew Cunanan

De Simone, Samuel R., 611 *n* 242
 Detroit, Archdiocese of, 556, 585,
 770–771, 1020, 1024, 1061, 1062
 Deutsch, Arnold “Otto,” 314
 Devereaux, Rev. Marty, 788
 Devereux, Georges, xxv *n* 10, 11
 Devillers, Fr. Arnaud, 958, 960, 966, 994–995 *n* 139
 De Villiers, Buz, 402, 437 *n* 156
 DeVita, Rev. Thomas, 778–779
 Dew, Diane, 477
 Diaghilev, Sergei, 309, 500 *n* 32
Diagnostic and Statistical Manual of Mental Disorders (DSM), 371, 444,
 456, 463 *n* 12, 474–475
 “Dialogue Mass,” 1137
Dialogue of Love (Plutarch), 15
Diarium urbis Romae, 96, 97
 diary-keeping, significance in life of a homosexual, xii, 235
 Auden, W.H., xii
 Casement, Roger, 291 *n* 697 Gide, André, xii, 235
 Isherwood, Christopher, 287 *n* 626 Sade, Marquis de, 288–289 *n* 666
 Shanley, Rev. Paul, 864
 Spellman, Cardinal Francis, 639, 721 *n* 124
 Symonds, John Addington, 177 Tchaikovsky, Pyotr Ilyich, xii, 244
 Diaz, Miguel Rivera, 976–977, 978
 Dickinson, Goldsworthy Lowes, 308
 Dickstein, Samuel, 1122 *n* 68
Die Homosexualitat des Mannes und des Weibes, 202
Die Neue Rundschau, 163
 Dies, Martin, 347 *n* 4, 1122 *n* 73
Die Zukunft (The Future), 208, 212 Dignity/Baltimore, 1005
 Dignity/Boston, 1041
 Dignity/Chicago, 901, 1022
 Dignity/Honolulu, 769, 776, 870 *n* 25 Dignity/Lexington, Ky., 836, 837
 Dignity/Milwaukee, 824, 986
 Dignity/New York, 496, 668
 Dignity/Philadelphia, 1005, 1006, 1007, 1031
 Dignity/Phoenix, 567

Dignity/Pittsburgh, 712–713
 Dignity/San Diego, 746, 1011, 1075 *n* 30
 Dignity/San Francisco/San Jose, 582, 583, 1072
 Dignity/Seattle, 712
 Dignity/Toledo, 760 *n* 30
 Dignity/USA (Washington, D.C.), 24, 401, 495, 496, 668, 842, 887 *n* 391, 893, 1003, 1005, 1008, 1012, 1014, 1017, 1019, 1033, 1035, 1037
Dilectissima Nobis On Oppression of the Church in Spain (1933), 1100
 Dillon, David, 903–904
 Dillon, Mary Ellen Nash, 903–904
 DiLorenzo, Bishop Francis Xavier, 777, 870
 DiMarzio, Bishop Nicholas Anthony, 675
 Dingell Amendment to Title X (Public Health Service Act), 564–565
 Dingell, John (Congressman), 564
 “DINKS,” 476
Diocesan Seminary in the United States, The, 515, 540 *n* 30
Dioning, 183
 Dionysus (Baccus), cult of, 21
 Dittrich, Joseph, 820
 Divine Savior Seminary, Lanham, Md., 982, 1001 *n* 263, 1009
Divini Illius Magistri (1929), 957, 1093
Divini Redemptoris On Atheistic Communism (1937), 1093, 1099, 1102
Divino Afflante Spiritu On Biblical Studies (1943), 1096
 DiVito Joseph, 784
 divorce (civil), 517, 518, 529, 531, 555, 558, 560, 564
 divorce (no-fault), 201
 Dixon, Christopher, 787, 789, 793
 D’mato, Abbot Cesario, 1119 *n* 41
 Dobb, Maurice H., 307, 317, 318
 Dobbles, Rev. William J., 584
 Dober, Fr. Edward, 876 *n* 164
 Doberman, Martin Baum, 284 *n* 561 “Dr. Anonymous,” 474
 “Dr. Dick” *see* Wagner, Fr. Richard “Dr. K” *see* Klausner, Jeffrey
 Dodd, Bella (Maria Asunta Isabella Visono), 1103, 1107–1108, 1126–1127 *n* 110
 Doerrer, Michael L., 98, 111 *n* 149

Dolan, Bishop Timothy M., 834–835
Dollfuss, Engelbert, government of, 318
Döllinger, Johann J. Ignaz von, 512
Dombrowski, John, 1127 *n* 115
Domenec, Bishop Michael, 523, 524
domestic violence (homosexual) *see* homosexual behavior (male) *see also* lesbianism
Dominic, Saint, 62, 920, 943
Dominican Convent, Sparkhill, N.Y., 1054
Dominican House of Studies, River Forest, Ill., 948–951
Dominican House of Studies, Washington, D.C., 841
Dominican Order, Dominicans, 75, 80, 509, 514, 517, 740, 841, 919–920, 921, 942–954, 988 *n* 15, 1018, 1019, 1027, 1028, 1062–1063, 1104, 1113
acceptance of homosexual
candidates for priesthood,
942–944, 952–954
battle for River Forest Priory, 945–951
Parable Conference for Dominican Life, 947
support for Homosexual Collective, 947, 1018, 1027, 1028, 1062–1063 target
of Communist infiltration, 1104, 1113
Dominican Sisters, 779, 1020
Dominican Sisters of the Most Holy Rosary, 770
Domitian, 23
Donahue, Jessie, 657
Donahue, Jimmy, 657–658
Donahue, Bishop Stephen J., 641
Donnellan, Archbishop Thomas A., 664
Donnelly, Fr. Richard, 618
Donoghue, Emma, 453
Donohue, William, 1000–1001 *n* 250
Donovan, William “Wild Bill,” 305
Doody, Fr. Michael, 631, 632
Döpfner, Julius Cardinal, 1133, 1134
Doran Hall Retreat Center, Greensburg, Pa., 1056
Dorians, 1, 7
d’Ormesson, Vladimir, 1118–1119 *n* 38
Dorrill, Stephen, 365 *n* 266, 366 *n* 280, 1153

Doryphorus, 23
Dostoevsky, Fyodor, 963
Dotson, Edisol W., 416
Dougherty, Dennis Cardinal, 552, 598 *n* 41
Dougherty, Bishop John, 966, 967
Dougherty, Fr. John, 876 *n* 164
Douglas, Alfred "Bosie," 130, 141, 142, 146–150, 151, 152, 154, 157, 162–170, 172, 322, 373
De Profundis, original poem by Douglas, 253 *n* 126, 264 *n* 244 death of, 170
family and educational background, 142
homosexual (pederast) affairs, 142–143, 146–147
marriage and conversion to Catholicism, 170
meeting of Oscar Wilde, 142 reaction to Wilde trials, 150, 152–153
see also *De Profundis* (Wilde)
Douglas, Custance Olive, 170
Douglas, Francis Archibald *see*
Drumlanrig, Lord
Douglas, John Sholto *see* Queensberry, 8th Marquess of
Douglas, Lord Percy, 256 *n* 161
Douglas, Raymond, 267 *n* 323
Dover, Kenneth J., xvi, 10, 14, 15, 26, 28 *n* 32, 28 *n* 35, 28–29 *n* 50, 29 *n* 78
Dowd, Michael G., 667
Dowling, Linda, 159, 268 *n* 355
Downey, Fr. Alvin T., 828
Doyle, Arthur Conan, 255 *n* 143
Doyle, Fr. Kenneth, 671
Doyle-Mouton-Peterson Report (1985), 590, 608–609 *n* 232
Doyle, Rev. Thomas P., 590, 608–609 *n* 232
Dramatic Review, 139
Driberg, Tom (Lord Bradwell), 313, 357 *n* 153
Driscoll, Fr. Charles M., 633
Driver, Thomas F., 480
Drivon, Laurence, 806–807
Droleskey, Thomas A., 878 *n* 188
Druce, Joseph 611 *n* 242
drugs (illegal), use of, *see* homosexual behavior
Drumlanrig, Lord (Viscount Francis Archibald Douglas), 148, 257–259 *n* 162

Drummer, 411
Drummond House, Shohola, Pa., 962
DSM see *Diagnostic and Statistical Manual of Mental Disorders*
Dublin Castle homosexual case, 246–247 *n* 12
Dublin Castle pederasty case, 246 *n* 12
Dubuque, Archdiocese of, 814, 944
Duchess of Padua, The, 138
Dudko, Fr. Dmitri, 1111
Duke of Kent (England), 361 *n* 213
Dulles, Allen, 305, 349 *n* 65
Dulles, Avery Cardinal, 1096
Duluth, Minn., Diocese of, 855, 857–858, 859
Dunbaugh, Michael, 875–876 *n* 151
Dunegan, Larry, 1127 *n* 110
Dunn, Fr. Stephen, 856
Dunn, William, 618–619, 622, 627–628
Dunne, Fr. Cuthbert, 169, 267 *n* 318
Dunphy, Anna, 186
Dupoirier, Jean, 169
Dupré, Bishop Thomas, 679, 686–687, 731 *n* 312, 1170
Bishop of Springfield, Mass., 687 priesthood and ordination, 686 residence at
St. Luke's Institute, 687
sexual molestation charges against, 687
Durant, Ariel, 1108
Durant, Will, 27 *n* 7, 1108
Dürbach, Fanny, 240
Durso, Carmen, 1169
Dust Never Settles, The, 1153
Dutch Catholic Church, 1049
Dutch Council of Churches, 1049
Dutch Society (Bond) for Sexual Reform (NVSH), 458, 1049
Duval, Sydney, 751
Duvelsdorf, Fr. Peter, 778
Dyer, Richard, 416
Dwyer, Archbishop Robert J., 603 *n* 140
Dzerzhinsky, Felix Edmundovich, 299
Dysarz, Thomas, 836, 882 *n* 263

Eagleton, Terry, 262–263 *n* 225
Early, Fr. James, 970
“Eastern Establishment,” 305, 306, 1107, 1121 *n* 68, 1122 *n* 72, 1123 *n* 75
Eccleston, Bishop Samuel, 517, 518
Ecumenical Catholic Church (Catholic Church of the Americas), 819
Ecumenicalism, 525, 526
Ecumenism Research Agency, 485
Eddy, Nelson, 647
Edgar, Bob, Congressman, 484
Edward II, King of England, 70 *n* 127
Edward VI, King of England, 87
Edward, Charles, 323
Edwardian England, 190
Effinger, Fr. William, 825–826
Egan, Edward Cardinal, 1170
Egan, James, 685
Egan, Msgr. John, 1143
Egan, Bishop Michael Francis, 516
Egica, King, 46
Ehrenstein, David, 715 *n* 1
Eigene, Der (The Original), 198, 214
Einstein, Albert, 201
Eisenhower, Dwight D., Administration of, 647
Elder High School, Cincinnati, 906
Elizabeth I, Queen of England, 87, 88, 90
Elizabeth II, Queen of England, 310, 331
Elizabethan England, xi, 84, 85, 304, 1100
El Legionario, 974
Elliott, Fr. Walter, 532
Ellis, Albert, 370
Ellis, Brother Hal, 941
Ellis, Henry Havelock, 188–190, 231, 238, 276–277 *n* 441, 276 *n* 442, 276 *n* 443, 277 *n* 447, 277 *n* 448, 277 *n* 454 see also *Sexual Inversion*
Ellis, Msgr. John Tracy, 575
Ellmann, Richard, 131, 162, 170, 268 *n* 333
El Paso, Texas, Diocese of, 703–704
Elsberry, Laurett, 1025, 1077 *n* 92

Eminent Victorians, 352 n 79
Emmaus House, Brooklyn, *see*
St. Matthew Community
Emmaus House of Prayer, Washington, D.C. (UFMCC), 485, 1042
Emmaus Press, 1042
Endean, Steve, 465 n 52
Engel, Randy, 1054, 1055, 1056, 1127 n 110
Engels, Friedrich, 205, 280–281 n 505, 282–283 n 550
England, Bishop John, 515, 516–517, 519, 541 n 48, 541 n 49, 890
English boarding school, xv, 120, 173, 241
English College, Rheims, France, 88, 89 – 90, 1100
English College, Rome, 90
English public schools, 247 n 19
“Enigma” (code), 333, 334, 341
Enlightenment, the, 113
Ensey, Fr. Eric, 954–955, 967, 968, 969, 970, 996–997 n 186, 1169
Entourage of Kaiser Wilhelm II
1888–1918, The, 279 n 491
ephebic love, 9
ephebophilia (ephebophile) xxvii n 48, 445 *see also* pederasty
Episcopalian Church (United States), 482 *see also* Anglican Church
Episcopal Theological Seminary,
Cambridge, Mass., 1103
Epstein, Jacob, 267 n 320
Epstein, Leon, 586
Ernst, Jakob, 216, 286 n 615
eromenos — *erastes* relationship (Gr.), 11–12, 74, 140
EroSpirit Research Institute, 585
erotophobia, xvii
“Erroneous and Dangerous Propositions in the Publications *Building Bridges*
and *Voices of Hope*,” 1066, 1073
Espinosa, Alejandro Alcala, 974, 976, 977, 979, 999 n 225
espionage (general), 299, 300
L’ Espresso, (Italy), 1171
Eton Public School, 159, 247 n 19, 314, 315
Etruscans, 1
Eugene II, Pope, 46

Eugene IV, Pope, 520
 eugenics, 189, 200, 206, 249 *n* 62, 555, 564
 Eugenius IV, Pope, 78, 94
 Eulenberg Scandal, xi, 207–219
 consequences of, 217–219, 287 *n* 628
 historical backdrop to, 208–210 key figures in drama, 207–208 multi-trials in
 scandal, 213–216
 Eulenburg, Alexandrine von, 209
 Eulenburg, Friedrich von, 209
 Eulenburg-Hertefeld, Philipp von, 208–210, 211–219, 285 *n* 581, 285 *n* 582,
 285 *n* 583, 286 *n* 615
 Eulenburg-Sandels, Augusta von, 209
 eunuch, 66 *n* 28
 European Sexual Emancipation(Reform) Movement, 114
 Eusebius, 40
 Eustace, Bishop Bartholomew J., 673
 Euston, Lord (Henry James Fitzroy), 123, 125–127, 249 *n* 62
 euthanasia, 555, 914 *n* 26
Evans v. Romer, 25
 Evans, Danny, 818
ex cathera, 290 *n* 680
 Existentialism, 1148
Extra Ecclesiam Nulla Salus, doctrine of, 520–521, 690–694 *see also* Feeney,
 Fr. Leonard J.
 Extreme Unction, Sacrament of, 132, 169
 Eyler, Larry, 427
 Fabian Society (Socialists), 189, 307 “fag hag,” 352 *n* 79, 573
Faggots, 414
 Fagiolo, Archbishop Vincent, 1024–1025,
 1069
Fag Rag (Boston), 450, 472
 Failla, Fr. Anthony J., 779
 Falconio, Archbishop Diomedes, 627 Fall River, Mass., Diocese of, 795, 1169
 Family Health Foundation (FHF), 560 Family Life Center, Diocese of
 AltoonaJohnstown, 1057
 “family planning,” *see* birth control Family Planning and Population Services

and Research Act of 1970 (Title X of
 the Public Health Service Act), 564–565
fanchonos (Portugual), 107–108 *n* 66 Fanelli, Fr. Charles, 949
fanniiulli (Italy), 80–81
 Farinacci, Roberto, 1140
 Farley, John Cardinal, 597 *n* 2
 Farley, Sr. Margaret A., 1027, 1048 Farnell, Jack, 1007
 Farrer, Rev. Reginald, 490
 Farris, Fr. John “Jack” V., 807–808 Fascism, Fascist, 307, 322–323, 1094
 Fatima House, Shohola, Pa., 997 *n* 195 Fatima, Third Secret of, 1137
 Favalora, Archbishop John Clement, 581,
 784
 “feasting with panthers,” 142, 167 *Feasting With Panthers*, 120
 Fedders, Rev. William, 837
 Federal Council of Churches of Christ in
 America (FCC), 1105
 Federation of Italian Catholic University
 Students (FUCI), 1139
 Feeney, Fr. Leonard J, 688, 689, 690–694,
 695
 chaplain at St. Benedict Center, Cambridge, 689
 doctrine *Extra Ecclesiam Nulla Salus*, 690 – 694
 “excommunication” of, by Holy See, 691
 founding of Slaves of the
 Immaculate Heart of Mary, 691 friendship with John Wright, 688, 689
 lifting of “excommunication” by Pope Paul VI, 691
 Feit, Fr. John, 613 *n* 242
 Felix I, Pope Saint, 39
 fellatio (male oral sex) *see* homosexual
 practices
 Fellay, Bishop Bernard, 963, 964
 Feminist Movement, 411, 1032, 1037 Fenwick, Bishop Benedict, 625
 Fenwick High School, Chicago, Ill., 948 Fenwick, Rev. John, 118
 Ferder, Sr. Fran, 713
 Fericano, Paul, 936
 Fernandez Alonso, Most Rev. Father
 Aniceto, 945

Fernández, Fr. Juan-Manuel Amenábar, 977, 980
 Ferrari, Andrea Carlo Cardinal, 1130 Ferrario, Bishop Joseph, 764–777, 805, 816, 868 *n* 7, 895, 1157
 Auxiliary Bishop of Honolulu, 766 Bishop of Honolulu, 767, 768 charges of pederasty and homosexuality against, 764, 765–767, 768, 769, 771–772 clerical background, 764–765 cover-up of clerical sex abuse cases, 770–771 death of, 777
 Ferrario-Figueroa lawsuit, 771–776 tolerance of sodomite priests, 769–771 fetishism *see* perversions
 Fettes Clare College, Cambridge, 311 Fiedler, Sr. Maureen, 1071
 Field, Frederick Vanderbilt, 1123 *n* 75 Field, Marshall, 1143
 Field, Noel H., 1101
 Fifth Man, “super mole,” 320, 321, 334, 353 *n* 85, 357–358 *n* 159 *see also*
 Rothschild, Victor
 Fifth Republic, France, 238
 Figueroa, David, 764, 765–766, 768, 771–777
 Figueroa, Mrs., 765, 771–773
 Film Arts Foundation, 477
 Filteau, Jerry, 751
 Finnis, John, 26
 Fiore, Fr. Charles, 562, 889, 908, 948, 993 *n* 117
 Fiorenza, Bishop Joseph A., 703, 798–799, 895, 1069–1070, 1086 *n* 345
 “First National Symposium on Homosexuality and the Catholic Church” (New Ways Ministry), 1018–1019
 First Republic, France, 221, 225
 Fischer, Fr. John, 789
 First F- - kers of America (FFA), 404 Fitzgerald, Bishop Edward, 523, 524
 Fitzgerald, Rev. Gerald Michael Cushing, 612 *n* 242
 Fitzgerald, Br. Grant Michael, 984 Fitzgerald, Bishop James E., 811, 877

n 174

Fitzgerald, Rev. Matthew, 779

Fitzgibbons, Richard, 379, 394 n 88 Fitzpatrick, Florence, 92

Fitzpatrick, Stephen, 966–967

“Five Year Plan” (Dept. of HEW, U.S.,
1970), 564

Flacelière, Robert, 14

Flaget, Bishop Benedict J., 516

flagellation (whipping), 120

Flanagan, Bishop Bernard J., 679–681,

696, 699, 701, 702–703, 705, 849 Flatley, Rev. Brian M., 862, 865

Fleet Street (British National Press), 157 Fletcher, Joseph F., 1103

Fleury, Bishop André-Hercule de, 226 Flinn, Rev. Msgr. George B., 1058

Florence (Italy), Archdiocese of, 1144 Florida Catholic AIDS Network, 581

Florida Catholic Bishops Statement on
sexual abuse, 872 n 85

Florida Catholic Conference, 787

Floud, Peter, 350 n 67

Floud, Bernard, 350 n 67

Flynn, Matthew J., 833–834, 835

Flynn, Sr. Patricia, 1024, 1046, 1062,
1064, 1066, 1077 n 87

Fogarty, Rev. Gerald, 533 – 534

Foldy, Michael S., 255 n 153

Fontana, Vincent J., 724 n 164

Foot, Paul, 365–366 n 278

Forbes, Sr. Francis Alice, 718 n 30 *Forbidden Friendships Homosexuality
and*

Male Culture in Renaissance Florence,
72

Ford Foundation, 559, 647

Fordham University, N.Y., 634, 1103 Foreign Assistance Act, Title X, 564

Foreign Relations Council of the Church
of England, 323

Forel, August, 203

Forster, E. M. (Edward Morgan), 271
n 354, 309, 352 n 79

*****ebook converter DEMO Watermarks*****

Fort Wayne-South Bend, Ind., Diocese of, 867
 Fort Worth, Texas, Diocese of, 681, 683 Fortune, Dion, 491
 Fost, Norman, 397 *n* 149
 Foster, Reg, 339
 Foucault, Michel, xv, 472–473, 474 *Foundations: Their Power and Influence*, 503 *n* 96
 Foundling Hospital, New York, 657 “Fourth National Symposium on The Teaching Church/Teaching the Church” (New Ways Ministry), 1065
 Fourth Republic, France, 238, 1131 Fox, Rev. L. C. Prideaux, 132
 Fox, Fr. Matthew, 713, 991 *n* 97, 1027, 1028
 Francis Mary of the Cross, Fr. (Johann Baptist Jordan), 981
 Francis, Saint, 920
 Franciscan Order, Franciscans, 75, 95, 284 *n* 559, 509, 514, 600 *n* 93, 958, 960, 739, 919–920, 921, 928–938, 988 *n* 15, 1019, 1028, 1040, 1041, 1054 *see also*
 St. Anthony’s Seminary Scandal Franciscan Sisters, 1020
 Franco, Francisco, 326, 1106
 Frankfurter, Felix, 1121 *n* 68
 Franklin, Benjamin, 511, 513
 Franklin National Bank of New York, 1146, 1147, 1163 *n* 83
 Franks, Oliver, 324 – 325
 Franz Josef, Emperor of Austria, King of Hungary, 1091, 1093
 Franzelin, Giovanni Cardinal, 514
 Fraser, Fred, 963, 966–967
 Fraser, Hamish, 1143
 Fraticelli, 70 *n* 127
 Frederick I, Emperor, 60
 Free Congress Foundation, 773
 Free Hospital for Women, Boston, 694 Free Spirit Movement, 64 *n* 6

Freeman, Edward, 1008
 Freemasonry, Freemasons, 126, 134, 470,
 471, 511, 557, 692, 714, 733 *n* 335,
 890, 1092, 1094, 1099, 1101, 1106,
 1116 *n* 9, 1116 *n* 10, 1132, 1134–1135,
 1139, 1140, 1145, 1146, 1150, 1156,
 1159 *n* 27
 Freiling, Edward C., 1053–1054
 French, James Ellis, 246 *n* 12
 French Popular Front Against Fascism,
 1103
 French Revolution, 220, 221, 229, 576,
 1150
 French Intelligence Services, xx, 1158
n 12
 Fresno, Calif., Diocese of, 797
 Freud, Sigmund, 203, 282 *n* 534, 443 Friary of St. Francis of Assisi,
 Sacramento,
 Calif., 936
 Friend, Bishop William, 1064
 Friends of God Dominican Ashram,
 Kenosha, Wis., 951, 993 *n* 122
 Fritscher, Jack, 392–393 *n* 32, 401, 411,
 426, 572, 573
 Frizer, Ingram, 88
From the Housetops, 690
 “frottage” *see* homosexual practices Froude, Hurrell, 268 *n* 335
 Frutaz, Msgr. Amato Pietro, 1119 *n* 41 Fry, Roger, 312, 353 *n* 80
 Fuchs, Klaus, 302, 348 *n* 16
 FUIC (Federation of Italian Catholic
 University Students), 1139
 Fuller, Rev. Jon, 582
 Fullerton, Fr. Daniel, 960, 963, 996 *n* 163 Fund for Lesbian/Gay Ministry,
 School
 Sisters of Notre Dame, 1071
 Fund for Overcoming Racism, 485 Furey, Pat (pseudonym), 1035, 1039
Furthermore! Memories of a Parish Priest,

742

Fury on Earth — A Biography of Wilhelm Reich, xxii

Fusato, Angelo, 177–178

Gacy, John Wayne, 427

Gaggia, Bishop Giacinto, 173 Gagne, Edward, 700

Gagnon, Edouard Cardinal, 903–904 Gagnon, John, 424

Gaia (Mother Earth/Earth Goddess), 494,

505 *n* 167

Gaia Trust, 494

Gainer, Bishop Ronald W., 842

Galante, Bishop Joseph, 746

Galarreta, Bishop Alfonso de, 964

Galaz, Fr. Jesse, 799

Galbraith, Thomas G. D., 337, 339 Galeazzi, Count Enrico, 638, 640, 641, 721

n 124

Gallagher, John, 1033

Galveston, Texas, Diocese of, 1069 Gambino Crime Syndicate, 1163–1164

n 86

Gamble Foundation, 647

Gamma MU, 418

Gandy, Stephen, 674

Gandy, Mrs., 674

Gannon, Msgr. John F., 698

Gannon, Mary, 662

Gannon, Msgr. Michael V., 576

Gannon, Rev. Robert I., 634, 637, 649, 659 Gänswain, Don Georg, 1171

Gantin, Bernardin Cardinal, 712, 909 Ganymede, 7

Garcia, Br. Rick, 909, 1016, 1075 *n* 47 Garde Republicaine, 1132

Garmund, Patriarch of Jerusalem, 59 Garner, Fr. Cliff, 746 – 747

Garnett, David “Bunny,” 309, 352 *n* 79 Garrens, Ronald, 847

Gaskin, John, 358 *n* 154

Gaspari, Paul E., 941

Gasparri, Pietro Cardinal, 598 *n* 41, 1089,

1091, 1093, 1117 *n* 17, 1131, 1139 Gateway Academy, Chesterfield, Mo.,

*****ebook converter DEMO Watermarks*****

972 *Gaudium et Spes* Pastoral Constitution on
 the Church in the Modern World (1965), 563, 566, 572
 Gauthe, Fr. Gilbert, 591, 608–609 n 232, 611 n 242
 “gay,” definition and origin of term, xvi, 478
Gay Catholic Priests: A Study of Cognitive and Affective Dissonance, 742
 Gay Activist Alliance (New York), 474
Gay and Gray —The Older Homosexual Man, 15
 Gay and Lesbian Advocates and
 Defenders (GLAAD), 450
 Gay and Lesbian Ministry, Archdiocese of Los Angeles, 806
 Gay and Lesbian Outreach (AGLO), Chicago, 901
 Gay and Lesbian Resources (GLR), 413
Gay Community News (Boston), 450, 409
Gay Community News (Honolulu), 776
 Gay, Lesbian, Straight Education Network (GLSEN), 453 – 454
 Gay/Lesbian/Bisexual/Transgendered Parade (San Francisco), 583
 Gay Liberation Front (GLF), New York, 478
 Gay Liberation (Rights) Movement, x, xvi, xix, xx, xxi, 389, 449, 470, 471,
 473, 708, 1046
 Gaylord, Mich., Diocese of, 770
Gay Men and the Sexual History of the Political Left, 283 n 551
 Gay Men’s Domestic Violence Project (GMDVP), 413
 Gay Men’s Health Crisis, 495
Gay Midlife and Maturity, 404
 Gay Ministry Task Force (Salvatorians), 983–986
*Gay 100 A Ranking of the Most Influential Gay Men and Lesbians, Past and
 Present, The*, 268 n 333
 Gay People’s Union, Milwaukee, Wis., 984
 Gay Rights National Lobby, 485
*Gay Roots —Twenty Years of Gay
 Sunshine — An Anthology of Gay History, Sex, Politics and Culture*, 454,
 1154
 Gaydos, Bishop John R., 790, 793
Gays on the Hill, 1017
 Gay Sunshine Press, 1154
 Gay Today (London), 472
 Geberth, Vernon H., 404, 426

*****ebook converter DEMO Watermarks*****

Gee, Ethel, 335
Geer, Will, 498 *n* 12
Gehlsen, Joachim, 214
Geist, C. S., 385
Gelb, Arthur, 655
Gelineau, Bishop Louis, 729–730 *n* 278
Gelli, Licio, 1146, 1147, 1163–1164 *n* 86
Gemeinschaft der Eigenen (the Community of the Elite), 199
Genovese, Vito, 1145
Geoffrey, Abbé, 289 *n* 666
Geoghan, Rev. John J., 611 *n* 242, 615, 667, 867, 885 *n* 327
George V, King of England (George Frederick Ernest Albert), 129, 361 *n* 213
George VI, King of England, 320, 331
George Washington University,
Washington, D.C., 1009
George Washington University Hospital, Washington, D.C., 594
George, Francis Cardinal, 613 *n* 242, 743, 759 *n* 11, 811, 821, 921
George, Robert P., 26
Georgetown Medical School, Washington, D.C., 587
Georgetown University, Washington, D.C., 559, 1008, 1014, 1019, 1020
Georgia Bulletin, 911
Geraldo Rivera Show, 775–776
Gerard, Kent, 72
Gerber, Bishop Eugene J., 1055
Gerber, Henry, 498 *n* 11
Gerety, Archbishop Peter, 729 *n* 276, 1023
German Sexual Emancipation (Reform) Movement, 198, 200
Gernreich, Rudi, 470, 500 *n* 32
Gerry, Bishop Joseph, 744–745
Getting Sex, 374
Giandelone, Rev. John Maurice, 570
Gibbons Msgr. Robert, 784
Gibbons, James Cardinal, 522, 525–526, 527, 528–529, 531, 532–533, 549,
550, 551, 552–553, 556, 561, 597 *n* 2, 619, 623
Gibbs, Fr. Lawrence M., 820
Gide, André, xiii, xiv, 143, 203, 233, 240 – 241, 242, 244, 392 *n* 32, 472
addiction to pederasty, 143, 234, 235, 236, 237

childhood of, 233–234
diaries and writings of, 235, 236 engagement and marriage to Madeleine Rondeaux, 236–237 influence of Calvinism on, 233, 235 Marc Allégret, affair with, 236, 237, 292 *n* 713
Oscar Wilde, relationship with, 143, 236
personality of, 233, 234
Gide, Juliette, 233, 234
Gide, Madeleine Rondeaux, 236–237
Gide, Paul, 233
Giese, Karl, 204
Gifford, Gilbert, 90
Gifford, William, 90
Gilbert, William S., 137
Gill, Arthur, 152
Gill, Charles F., 149, 151, 152, 153, 155 Gill Foundation, 477
Gill, Rev. James J., 607–608 *n* 223 Gill, Tim, 477
Gillies, Donald, 358 *n* 159
Ginder, Rev. Richard, 392 *n* 29, 406, 412, 707–709
Ginsberg, Allen, 465 *n* 53
Giobbe, Paolo Cardinal, 1133
Il Giornale (Italy), 1171
Giovanni Battista Montini *see* Paul VI, Pope
Giovanni's Room, Philadelphia, 453
Girod, Joseph, 962–963
Gitelman, Zvi Y., 297
Gitlow, Benjamin, 1103, 1104
GLAAD *see* Gay and Lesbian Advocates and Defenders
Gladstone, William Ewart, 148
Glasser, Mervin, 377
Glazov, Jamie, 303
Glendon, Mary Ann, 1000–1001 *n* 250
“glory holes” *see* tearoom trade
GLR *see* Gay and Lesbian Resources
Glueck Jr., Bernard C., 445
GMDVP *see* Gay Men's Domestic
Violence Project
gmporn (“gay” male porn/homosexual erotica), 232, 298, 401, 410, 414,

415–418, 702, 813
connection to organized crime, 414 importance in life of homosexual males,
254 *n* 133, 401, 415–416, 702
male rape, glorification of, 417–418 political functions of, 415–416 racism
and ageism, problems of, 417
role in corruption of minors, 415, 687, 813, 821, 902, 906, 908, 962 styles of,
401, 416–417
violent content, necessity of, 417–418
see also *Sins of the Cities of the Plain* also *Teleny*
Gnieser, Johann
Gnostic Church, 1092
Gnosticism, 34, 1092
Gnostics, 37
Goedert, Fr. Lex, 948, 949
Goergen, Fr. Donald, 942, 945–952, 953, 992 *n* 107, 992 *n* 108
Goethe, 173
Gold (Golodnitsky), Harry, 348 *n* 16
“golden showers,” 405
Golenewski, Michael, 335
Golitison, Anatoli, 338, 364 *n* 249
Golitsyn, Alexey, 242
Golomstock, Igor, 355 *n* 116
Golos, Jacob, 1125 *n* 94
Gomorra, Gommorrhites, 38, 39, 45–46, 50, 84, 1049
González Arias, Bishop Francisco María, 973, 974
Goodbye! Good Men, 1085 *n* 332
Good, Frederick, 695
Good Shepherd Chapel, Whitley City, Ky., 837
Goodwin, Fr. Justin, 891–892
Gordievsky, Oleg, 354 *n* 102
Gorges, Richard, 246 *n* 12
Gorsky, Anatoly, 319
Gospel According to Matthew, The (Pasolini film), 438–439 *n* 173
Gospel of St. John, 1137
Gospel of St. Mark, The (“secret
version”), 494
Goss, Robert E., S.J., xvi, 472–473, 478, 479, 481–482, 485–486, 499 *n* 29,

584–585, 586, 606 *n* 197, 1035
 Gow, Andrew, 312
 Gower, Lord (Ronald Sutherland), 134, 140, 145, 178, 251 *n* 87
 Grace Episcopal Church, Chicago, 1022
 Grace, J. Peter, 723 *n* 143
 Graham, Fr. Gilbert, 944, 945
 Grahmann, Bishop Charles, 746, 760 *n* 22
 Grain, J. P., 155
 Grainger, Wallis (Walter), 150, 171
 Gramick, Sr. Jeannine, xvii, 485, 583, 667, 713, 740, 745, 780, 842, 986,
 1003, 1004–1007, 1009, 1010, 1011–1012, 1013, 1015, 1017, 1018, 1819,
 1021–1025, 1031–1032, 1035, 1037, 1038, 1039, 1040–1048, 1052–1061,
 1062–1069
 attack on natural law, 1044, 1047 claims support of U.S. bishops and
 religious orders, 1064
 clerical pederasty, lack of interest in victims, 1047
 conversion to radical feminism, 1004–1005, 1038, 1042–1046 co-director of
 New Ways Ministry, 1010
 founder of Conference for Catholic Lesbians, 1005, 1060
 co-founder of Center for
 Homophobia Education, 1021, 1025, 1053, 1054, 1055
 co-founder of Catholic Parents Network, 1021, 1065, 1066–1067 co-founder
 of Catholic Coalition for Gay Civil Rights, 1019–1021 connections to
 Dignity, 1005, 1009, 1011, 1017
 Director of SSND Lesbian/Gay Ministry, 1064
 Dominic Bash “story,” 1005, 1057, 1070
 founder of *Womanjourney*
Weavings for lesbian religious, 1064
 defense of “gay” spirituality, 1046, 1048
 pro-homosexual writings, speeches and activities, 1026, 1027,
 1031–1032, 1035, 1038, 1040–1041, 1042–1048, 1051–1053, 1060, 1064,
 1065, 1066–1067, 1069,
 1070–1071, 1072
 receives federal grant to study lesbianism, 1011–1012
 signs pro-abortion ad in *NYT*, 1011 subject of investigation by Maida
 Commission, 1023–1025,
 1060–1065

support for homosexual “unions,” 1043, 1051
support for Homosexual Collective, 1010–1012, 1017–1023,
1025–1026, 1027, 1031–1032, 1040–1041, 1042–1048,
1051–1061, 1064
leaves School Sisters of Notre Dame for the Sisters of Loretto, 1072
Vatican directives (1983) ignored, 1022–1023, 1025, 1058, 1063 Vatican
investigation by CICL and CDF follow-up to Maida
Commission, 1065–1066,
1067–1072
refuses to sign *Profession of Faith*, 1070–1072
see also New Ways Ministry *also* Nugent, Fr. Robert
Gramsci, Antonio, 307
Grand Seminary of St. Sulpice, Montreal, 623, 676, 677, 686
Grant, Duncan James, 309, 352 *n* 79
Grant, Jesse, 401
Gray, Euphemia, 251 *n* 82
Gray, John, 141, 144, 253 *n* 122, 123, 124
Gray, Kenneth G., 447
Gray, Philip Howard, 378, 479
Graz, University of, Austria, 300
Greaney, Edward, 765
Great Mother, cult of, 21
Great St. Mary’s Church, Cambridge, England, 493
“Great Terror,” (Stalin), 300
Greek Homosexuality, 14
Greeley, Fr. Andrew, 742, 759 *n* 7, 904–905, 909
Green Bay, Diocese of, 866, 1024, 1026
Green, Bishop Francis J., 568, 601 *n* 100
Green, Richard, 379, 382, 383, 396 *n* 125
Greene, Tom, 854
Greensburg, Pa., Diocese of, 702,
1054–1055, 1056
Gregorian Pontifical University, “the Greg,” Rome, 540 *n* 33, 620, 688, 804,
808, 810, 848, 1020, 1113, 1139
Gregory IX, Pope, 63
Gregory I (the Great) 45–46, 66 *n* 36
Gregory VII (Hildebrand of Tuscany), Pope Saint, 56, 59

Gregory XVI, Pope, 517, 518, 526, 542 *n* 54, 1116 *n* 9
Gregory, Bishop Wilton D., 669, 752
Gremigni, Archbishop Gilla Vincenzo, 1143–1144
Gresham's School, England, 318, 356 *n* 138
Gribanov, Oleg "Alyosha," 303, 337
Gribouski, James J., 853, 885 *n* 337
GRID (gay-related immune deficiency) *see* AIDS
Griffin, Fr. Barry, 1046
Griffin, Fr. Thomas P., 684
Griswald v. Conn. (1965), 559
Grocholewski, Zenon Cardinal, 1172
Groeschel, Fr. Benedict, 663, 727 *n* 222
Grogan, John, 782
grooming (sexual) of minor males *see* pederasty
Grossman, Nancy, 411
Grosskurth, Phyllis, 122, 175, 269 *n* 341
Growing in Love, 796
Growing Up Gay —The Sorrows and Joys of Gay and Lesbian Adolescence, 373
Grundliche Erklarung, xi
Gruner, Fr. Nicholas, 1160 *n* 41
Gruson, Sidney, 655
Guadalupe Medical Center, Cherry Valley, Calif., 951
Guardian Angels Parish, Kansas City, Mo., 844
Guardian Unlimited, 267–268 *n* 327
Guicharnaud, June, xiii
Guilfoyle, Bishop George Henry, 668, 672–675, 779–780, 894, 1157
Auxiliary Bishop of N.Y., 672 Bishop of Camden, N.J., 672 Catholic Charities, N.Y., 672 clerical homosexual network in Camden Diocese, 673–675, 676, 730 *n* 282, 894
Msgr. Adamo attack on, 673–674, 676
record of clerical sexual abuse cover-ups, 673–675, 676, 779–780
Guillaume, Bishop Louis, 516
Guimarães, Atila Sinke, 1096, 1155, 1167 *n* 130
Guinan, Fr. Michael D., 1027, 1028
Guindon, Fr. André, 1037
Guízar Valencia, Archbishop Antonio, 973

Guízar Valencia, Bishop Raphael, 973
Guízar Valencia, Bl. Bishop Raphael, 973
Gumbleton, Dan, 586
Gumbleton, Bishop Thomas, 574,
585–586, 1015, 1024, 1053, 1060, 1061, 1065
Gunderson, Martin, 502 *n* 87
Gunn, D. W., 1154
gymnasia, xv, 12
H-adolescent (pre-homosexual
adolescent), 375, 378, 384–385, 386
Hadrian, Emperor, 23, 30 *n* 103, 40
Haganah (Zionist underground), 333
Haiti, 500 *n* 32
Haley, Fr. James, 762 *n* 74
Halifax, Lord (Edward Wood), 129–130
Hall, David, 838, 840
Hall, Theodore, 1121 *n* 68
Hallam, Arthur Henry, 307
Hallinan, Archbishop Paul J., 562
Halperin, Maurice, 1121 *n* 68
Halpin, Sr. Alice, 903–904
Hamer, Jérôme Cardinal, 1024
Hammond, Charles, 122–123, 124, 126, 127
Hanigan, James, 1062–1063
Hanke, Emil, 192–193
Hanks, Luke, 122, 130
Hanna, Martha, 236
Hansen, Robert, 360 *n* 197
Hanser, Fr. David, 827
Happy Prince and Other Tales, The, 139, 254–255 *n* 138
Hapsburg, Rudolf Von, Crown Prince, 1091, 1116 *n* 16
Harbinson, Robert *see* Robin Bryans
Harden, Maximilian, 208, 210–213, 215–218, 285 *n* 587
Harding, Reginald “Kitten,” 133, 134, 251 *n* 90
Hardon, Fr. John, 815
Harkins, Bishop Matthew, 623
Harlem, 653, 662, 664

Harper, Douglas M., 940
Harrington, Edward, 146
Harrington Park Press, N.Y., 1044, 1081 *n* 215
Harrington, Bishop Timothy J., 611–612 *n* 242, 677, 679, 681–682, 700, 703, 705, 849, 1169
Harris, Frank, 167, 260 *n* 176
Harris, Fr. John, 744
Harris, Msgr. Michael, 811
Harris, William, 350 *n* 65
Harrow Public School, 119, 121, 159, 175, 247 *n* 19, 333, 340
Harsham, Fr. Ellis, 890, 906, 907–908, 910, 911–912, 916 *n* 75, 917 *n* 81
Hart, Catherine Muser, 842
Hart, Herbert (Oxford Spy Ring), 350 *n* 67
Hart, Sr., Hubert, 842
Hart, Jennifer, 350 *n* 67
Hart, Bishop Joseph Hubert, 842–849, 1157
Auxiliary Bishop of the Diocese of Cheyenne, Wyo., 843, 844
Bishop of the Diocese of
Cheyenne, Wyo., 843
faces charges of homosexual molestation, 843–849
lawsuit against Hart pending, 846–849
priest of Diocese of Kansas CitySt. Joseph, Mo., 842
Hart, Moss, 653
Hart-Davis, Rupert, 259 *n* 174
Hartford-Courant, 976, 978, 980,
999–1000 *n* 228, 1054
Harvard University, Cambridge, Mass., 690, 979
Harvard Medical School, Boston, 618, 682, 694
Harvey, Bill, 328
Harvey, Fr. John, 583, 1034, 1041
Harvey, Libby, 328
Harvey Milk Story, The, 453
Hasbany, Richard, 1043–1044
Hasten, Lauren W., xxv *n* 10
Hastings Institute, New York, 471
hate-crimes, 412
Hatterer, Lawrence, 378, 402, 469–470, 474, 498 *n* 10

Haughton, Rosemary, 1037
 Haverford College, Philadelphia, 1071
 Havey, Rev. Francis, 516
 Havey, Rev. Joseph, 821
 Hawaii, clerical “gay” scene, 769–770
Hawaii Catholic Herald (Honolulu), 767, 768, 776
 Hawick, Lord Douglas of, 261 *n* 188
 Hawkins, Henry, 126–127
 Hawkins, Fr. Allan, 969
 Haworth Press, N.Y., 1044, 1066
 Hay, Harry, 364 *n* 260, 470–471, 498–499 *n* 12, 500 *n* 32 *see also* Mattachine Society
 Hayden, Fr. Jerome, 588, 702
 Hayes, Patrick J. Cardinal, 550, 574, 630, 641, 642, 644, 647
 Haynes, John Earl, 360 *n* 195, 1101
 H-child (pre-homosexual child), 379–380, 382–385, 386, 395 *n* 96, 396 *n* 113
 Headlam, Rev. Stewart, 168
 Healey, Dan, 292 *n* 720
 Healy, Bishop James Augustine, 622
 Healy, “Tim,” 246 *n* 12
 Hearn, Edward L., 637–638, 643–644, 721 *n* 124
 Heaton, Rev. Matthew, 108 *n* 92
 Hebblethwaite, Peter, 1037, 1039, 1131, 1138, 1142, 1144, 1158 *n* 1
 Hebborn, Eric, 355 *n* 116
 hebephilia, 445 *see also* pederasty
 Hecker, Fr. Isaac Thomas, 526, 532–533, 544–545 *n* 90
 Heim, Msgr. Bruno, 1158 *n* 17
 Heimbichner, Craig, 1092
 Hekma, Gert, 72
Hellenism & Homosexuality in Victorian Oxford, 159
 Hellenistic Movement (England), 131, 133, 159, 173, 180, 250–251, 306
 Hellwig, Monica, 713
 Helman, Rev. Bradford N., 1057
 Helms, Richard, 349 *n* 65
 Helmsing, Bishop Charles, 808, 843
 Henry VIII, King of England, 86–87
 Henry, Fr. Joseph, 765, 771, 776

Henry, Archbishop Lawrence P., 748, 758
Hepburn, John, 117
Herald News, The (Joliet, Ill.), 812, 814
Herald Times Reporter (Manitowoc, Mass.), 864
heresy, 5, 43, 45, 48, 84–85, 298
Herko, Freddie, 426
Herman, David, 784
Hermance, Ed, 453, 465 *n* 55
hermaphrodite, 183, 397–398 *n* 156
Hermetic Order of the Golden Dawn, 1092
Hernandez, Fr. Stephen, 876–877 *n* 164
Herndon, William, 598 *n* 43
Herod, 5
Herrup, Cynthia B., 85, 91
Hertig, Arthur, 694
Hertz, Solange, 510, 543 *n* 74
hetairai, 8
heterosexuality, 369, 373, 403, 406 biological norm of, xv, 369, 378
masculinity as an achievement, 381
murder of heterosexuals by homosexuals, 427–428
Hewit, Jackie, 316, 323
Hibbs, Rev. Williams, 1018
Hickey, Fr. Augustine F., 635
Hickey, James A. Cardinal, 588, 593, 594–595, 607 *n* 221, 607 *n* 222, 743, 770, 1021–1022, 1026, 1034
Hicks, Alan, 959, 960, 962, 966, 967, 972
Hidden from History — Reclaiming the Gay & Lesbian Past, 284 *n* 561
Higgins, Msgr. Michael, 860, 861
Higgins, Anne, 989 *n* 42
Higgins, Ray, 930, 936, 937, 989 *n* 42
“Higher Sodomy,” 129, 173, 308
Hilgeman, Fr. John P., 1040, 1042
Hilton, John, 311
Himmelberger Jr., John G., 675
Hinds, Fr. William, 1030
Hindu, The, 489
Hinduism, 486

Hirsch, Charles, 254 *n* 133
Hirschfeld, Franziska, 204, 205
Hirschfeld, Magnus, xiii, 197, 198–207, 213–215, 218, 231, 238, 282 *n* 534, 409, 449, 621
attachment to Marxism and Socialism, 198, 205–207
on decriminalizing sodomy, 201, 281 *n* 507
Fritz Krupp, blackmail of, 197, 280 *n* 504
hatred for Catholic Church, 204–205
homosexuality of, 198, 203–204 Institute for Sexual Science (ISS), 203, 204, 207
Karl Giese, affair with, 204
personal and professional
background, 198, 203–204
Scientific Humanitarian Committee (SHC), 198, 199, 200, 201–202, 203, 207, 218, 449
Tao Li, affair with, 204
testimony at Eulenburg trials, 213–215
unethical profits from treatment programs, 202, 284 *n* 559
Hiss, Alger, 1101, 1121 *n* 68, 1123 *n* 74, 1125 *n* 94
History of Harrow School, 119
History of Vatican II — Announcing and Preparing Vatican Council II, 1096
Hitler, 207, 284 *n* 559, 284 *n* 560, 300, 315, 322, 327, 1094
HIV/AIDS Ministry, Archdiocese of Miami, 581
Hoatson, Rev. Robert, 1170–1171
Hobbs, A. H., 503 *n* 96
Hobbs, Edward, 495
Hobhouse, Arthur Lee, 309, 351–352 *n* 79
Hodgson-Smith, Basil, 488
Hoegen, Fr. Cor, 1051
Hoffman, Rev. Karl, 1066, 1068
Hoffman, Nicholas von, 658–659
Hofmann, Paul, 1154
Hogan, Bishop James, 828, 829
Hohenau, Wilhelm von, 214, 217
Hohenlohe-Schillingsfürst, Alexander zu, 209
Hohenlohe-Schillingsfürst, Chlodwig zu, 209
Holden, Anthony, 241, 242, 243

Holinga, Fr. Thomas, 819
Holland, Erik, 414
Holland, John, 778
Holland, Merlin, 263–264 *n* 232
Holland, Otho, 266 *n* 311
Holland, Sr. Sharon, 1024
Holley, Fr. David, 613 *n* 242, 699,
702–705, 823
Holliday, Peter J., 269–270 *n* 341
Hollis, Roger, 320–321, 331, 357–358 *n* 153
Holloway prison, 127, 152
Holmes, Oliver Wendell, 1121 *n* 68
Holroyd, Michael, 352 *n* 79
Holy Angels High School and College, Buffalo, N.Y., 622
Holy Communion (Eucharist), Sacrament of, 39, 517
Holy Cross Church, Joliet, Ill., 812
Holy Cross College, Boston, 656, 690, 691, 849
Holy Family Monastery, Berlin, N.J., 1126 *n* 110
Holy Family Church, Old Town, Maine, 745
Holy Ghost Fathers, 921
Holyhood Cemetery, Brookline, Mass., 711
Holy Name Cathedral, Chicago, 911
Holy Name Church, West Roxbury, Mass., 711
Holy Name High School, Worcester, Mass., 701
Holy Name Parish, Sheboygan, Wis., 825
Holy Name Society, 1127 *n* 113
Holy Orders, Sacrament of, *see* Priesthood
Holy Trinity Church, Louisville, Ky., 835, 839
Holy Trinity Church, Oahu, Hawaii, 765
Holy Trinity Monastery, St. David, Ariz., 805
Holy Trinity Seminary, Dallas, 893, 895
Holy Trinity Seminary, Silver Spring, Md., 1018
Homer, 6, 7
Homintern, xxv *n* 5, 295, 298, 316, 323, 341, 342–343, 344, 1100
“homophobia” “homophobic,” xvi–xvii, 412, 428, 478–479, 501 *n* 63, 501 *n*
64, 946, 1005, 1018, 1025, 1027, 1032, 1035, 1038–1039, 1040, 1041, 1047,
1051, 1053–1060

“homophobic” scale, xvii, 478–479
 homosexual, definition of, xiv, xvi, xxvi *n* 26, 367, 632
 homosexual:
 aggression of, 376, 377–378, 399–400, 412–414, 435 *n* 103 alienation from family, 204, 275 *n* 431, 390, 428
 attraction to the Occult *see* Occult practices
 classification as an “oppressed” class, xv, xv, 470, 479, 480
 “coming out” process *see* “coming out”
 compartmentalized (dualistic) nature of life, xix, 298, 348, 373, 429
 dependency problems, 376
 emotional problems, 298, 369–370, 371–372, 376
 ethenticity and sexual preference, 291 *n* 705
 family life, 376, 379–382
 “femme” vs. “butch” rivalry, 399–400, 401
 first same-sex induced orgasm, importance of, 385–387
 fluidity of sexual preference, 281 *n* 509, 353 *n* 82, 863
 friendships (preadolescent), lack of, 193, 382–383
 health problems, 404–405, 406–408, 428
 homicide and murder, 194, 412, 414, 426, 427
 impotency problems, 405
 inferiority complex of, 373, 376, 377, 383, 384, 404
 injustice collectors, 298, 370, 412 instability of homosexual relations, 370–371, 372, 373, 402, 412–414 involvement in multiplicity of perversions, 404–406, 411, 480 life expectancy, shortened, 403, 408 malice of, 370, 412
 marriage problems, 175, 203 masochistic/sadistic tendencies, 370, 371, 377, 401, 404
 masturbation, habituation to, 385, 405, 947 *see also* masturbation
 occupational predilections, 499–500 *n* 32
 personality maldevelopment, xix, 298, 370, 371–372, 378, 429 problems of aging, 15–16, 402–404 penis size, significance of, 373 Peter Pan complex, 14, 370, 381, 384, 395 *n* 107, 706
 pornography, use of, *see* gmporn prostitutes, use of, 298
 pseudo- femininity of, 399–400, 411–412
 psychiatric disorders, 370, 378, 441 *n* 231
 rage and jealousies, 194, 232, 377, 402, 427

rape (of other homosexuals), 412, 414, 417–418, 454–455
 rape, (of non-homosexuals), 194 relationship to pets, 352–353 *n* 79, 403, 432
n 36
 religious views *see* Homosexual Collective and Churches
 subversion (treason), propensity for, 298
 target of homosexual serial killers, 427
 transformation from homosexual to “gay,” 479–480
 violence against, “gay-bashing,” 222
 homosexual behavior, 368, 374, 399–400, 401–408, 409–411, 412–414, 415–
 417, 418–420, 426–429, 900
 alcoholism, 414
 compulsive nature of, 372
 cruising, 409
 depersonalization of partners, 370–371, 372, 373
 domestic violence, xix, 194, 232, 406, 412–414, 426–427
 masochistic/sadistic elements in, 370, 399–400, 401
 promiscuity of, 185, 352, 371, 373, 401–403, 409–411, 1047
 risk-taking, 167, 405–406, 407, 410 substance abuse, use of illicit drugs, 232,
 298, 406, 411, 413, 414–415, 864, 900
 suicide, 195, 201, 218, 414, 428–429
Homosexual Catholics: A New Primer for Discussion, 1017
 Homosexual Collective (Movement), 389–390, 404, 410, 411–416, 424, 430,
 449–450, 469–477, 478–482, 483–484, 492, 496, 497, 561, 568, 570–571,
 576, 579, 581, 589, 591, 593, 715 *n* 2, 824, 835, 841, 857, 892, 895, 897,
 900, 911, 912, 914 *n* 26, 919, 923–925, 1003, 1005, 1016, 1019–1021, 1023,
 1034, 1037, 1041, 1048–1049, 1050, 1073, 1127 *n* 110, 1151, 1152
 aging, attitude towards older homosexuals
 American Psychiatric Association (APA), on-going battle with, 444, 456, 463
n 12, 474–475, 1029 anti-cultural bias of, 399, 469 assignment of feminine
 names, 107–108 *n* 66, 117, 120, 219, 239 attack on nuclear family, 471–472,
 1050
 blasphemy, acts of, 492–493 businesses catering to, 499–500 *n* 32
 campaign to decriminalize sodomy, 200–202,
 campaign to lower age of consent, 389, 452, 462, 868
 connection to criminal underworld, 232, 298, 1050
 cooperation with Protestant and Jewish religious groups *see*
 Homosexual Collective and

Religious Bodies

cooperation with Roman Catholic Church *see* Homosexual Collective within the Catholic Church

economic leverage, 476

eradicating gender differences, 472 exploitation of AIDS industry, 581 “gay” bars, 373, 377, 408, 409, 415, 426, 761 *n* 42

“gay” baths, 373, 377, 402, 409–410, 426

“gay” newspapers and magazines “gayspeak” *see* homosexual lexicon goals of, 471, 473

ideology of, 470, 471–473

indifference to victims of sexual abuse, 454, 455, 456, 1041, 1051 influence on women’s fashion, 419, 470

jewelry, body, 405

language, control of, xvii–xviii, 477–479

lexicon *see* homosexual lexicon occupational colonization, 499–500 *n* 32, 1050

pederasty, support for, 402–404, 449–450, 452, 453, 455, 747, 863 politics of outing *see* outing

politics of the Left, primacy of, x, 473–474

preoccupation with youth, 402–404 promiscuity, views on, 373, 395 *n* 107, 402, 409, 410, 472, 709 promotion of “gay gene” theories, 389

prominent publications of, 407, 409, 450, 452, 453, 459, 495,

recruitment practices, 374–375, 453

role in life of individual homosexual, 389–390, 404, 469

role of networking in Collective, 295, 739–740

slave auctions, 405

strategies and tactics of, xiv– xv, xv, 367, 473–474, 483, 1032, 1047 as a “sub-culture,” xxvii *n* 37, 113, 390, 399, 469

substitute for family, 390, 1053 violence associated with, 289 *n* 677, 412–414, 709

see also Mattachine Society

Homosexual Collective within the

Catholic Church, 739–740, 741–743, 780, 824, 835, 841, 857, 892, 897, 919–920, 947, 949, 950, 983, 983–986, 1003–1004, 1007–1008, 1017–1021, 1023, 1031, 1032, 1034, 1035–1036, 1040, 1046, 1049–1051, 1053–1060, 1072–1073, 1099, 1151, 1152

timetable for growth of, 741–742, 892, 895, 919–920, 1003–1004, 1031,
 1032, 1035–1037, 1040, 1151 infiltration of Catholic seminaries *see*
 Seminary life and training, United States
 networking and colonization of priesthood *see* Priesthood
 infiltration and exploitation of religious orders, 919, 923–924, 925–927, 928–
 937, 938–942, 943–954, 955–972, 973–980, 981–986, 1003–1004, 1013,
 1018–1021, 1031, 1032, 1060, 1072–1073
 funding sources for, 1013–1015 attack on the Church, Catholic sexual
 morality and the family, 1027, 1028, 1029, 1032, 1034, 1039, 1040, 1043,
 1044–1055
 exploitation of Catholic school system, 1035
see also New Ways Ministry *also* Communication Ministry, Inc.
 Homosexual Collective and non-Catholic Religious Bodies, 482–483, 484–
 485, 492, 1010, 1044–1046
 creation of alternative churches or parachurches, 484, 485
 ecumenical networking, 483, 484–485
 exploitation of youth groups, 483 exploitation of religious political lobbies,
 483
 gaining access to church assets, 483
 importance of religion to the Collective, 482, 483
 infiltration of Protestant churches, 483, 503 *n* 93, 1010–1011
 Judaism, 27 *n* 2, 1044
 ordination of homosexual clergy, 484
 posing as a “civil rights”
 movement, 483
 source of funding *see* Homosexual Collective funding
 source of manpower, 483
see also Universal Fellowship of Metropolitan Community Churches
 (UFMCC)
 Homosexual Collective, funding of, 473–474, 475–477
 AIDS-related funding, 475, 476, 477, 581
 Catholic religious orders, 476, 919–920, 923–924
 church donations, 476, 483
 corporation and foundation funding (listing), 476, 477
 government funds, 476
 IRS tax status, 476
 private individual contributions, 476

see also New Ways Ministry

Homosexual Desire in Revolutionary Russia, 292 n 720

homosexuality :

an acquired vice, 423–424, 1036 ancient Greece, 16–20, 26

ancient Rome, 20–25, 26

antithesis of real sex, 371–372 biblical opposition to, xv

character problems, 376

condemnation by early Church, 39–63

as conditioned or learned behavior, 386–387, 423–424

decriminalization of, 114, 176, 184, 200–201

as a defense mechanism, 376, 377, 429

definitions of, xiv, xvi, 279 n 480, 367

“democratic” or egalitarian” sex, myth of, 173, 187, 199, 230, 374 destructive nature of, 245, 414 as a disease, xxvii n 60, 183, 406–408

as a form of recreation, 374, 1045–1046

as a form of self-hatred, 375 historical opposition to, xi, xii, 1–3, latency myth, 369, 391 n 3

medicalization of, 114–115, 367 as a neurosis, 231, 369–370, 378, 379

power and dominance issues, 315–316, 377

predatory nature of, 374–375 pseudo-homosexuality, 203 ties to societal and familial dissolution, 20–21, 41

treatment of, 114, 179, 181, 202, 203, 375, 388, 394 n 88, 430 an unnatural vice, xi, xv, xxiii, 1–2, 41, 52 – 53, 369, 375, 424

as a “variant” on the norm, 189 see also sodomy, also NARTH

Homosexuality — A Psychoanalytic Study, 373

Homosexuality and American Psychiatry — The Politics of Diagnosis, 474

Homosexuality and American Public Life, 371

Homosexuality and Religion, 1043–1044

Homosexuality and the Catholic Church, 1031–1033

Homosexuality and the Magisterium— Documents from the Vatican and the U.S. Bishops 1975–1985, 1033–1035

Homosexuality: A Symbolic Confusion, xii

homosexuality, causes of, 367–368, 378–390, 394–395 n 90, 396 n 125, 429, 590–591

childhood factors, 379–384, 396 n 113

childhood illness, 378, 395 n 96 complexity of causal factors, 378, 379

constitutional propensities, 378, 387

*****ebook converter DEMO Watermarks*****

early death of father, 378, 382, 394–395 *n* 90
 debate on nature vs. nurture (inborn vs. acquired), 15, 181, 182, 183, 185, 189, 193, 203, 214, 231, 281 *n* 509, 378, 389, 590–591, 708 – 709, 1036, 1044, 1046, 1051 destructive resolutions to early childhood trauma, 378–379, 384 exposure to homosexual pornography, 386
 father, role of, 378, 380, 381–382 faulty “imprinting,” theory of, 378 fear of the opposite sex, 381 fetal maldevelopment, 183, 202 first same-sex induced orgasm, importance of, 385–387
 “gay gene” theories, 387 – 389, 397 *n* 154, 963, 1036
 gender non-conformity (childhood), significance of, 383
 hormones, role of, 388, 397–398 *n* 156
 interaction between parents, 379, 382, 394–395 *n* 90
 male identity, search for, 376–377, 380, 381–382, 384, 387, 429 mother, role of, 380–381, 383, 384, 396 *n* 113
 neuropathy, 181, 182
 peer relationships, critical
 importance of, 380, 382–383, 384, 385, 387
 premature seduction, role of, 367, 378, 385, 979
 self-pity or self-dramatization, role of, 384
 sexual molestation, significance of, 378, 385–386, 979
 sexual preciousness (early patterns of masturbation), 234, 385–386, 387
 siblings, role of, 378, 380
 “sissy boy” or “mama’s boy” syndrome, 380, 383, 384
 systematic familial disturbances, 379–382, 394–395 *n* 90
 homosexuality (female) *see* lesbianism
Homosexuality: Disease or Way of Life?, 370
Homosexuality in Modern France, 287 *n* 632
Homosexuality in Renaissance England, 84
Homosexuality in the Priesthood and Religious Life, 1040–1042
 “Homosexuality: Protestant, Catholic & Jewish Issues: A Fishbone Tale,” 1043–1046
 homosexuality (male), studies of:
 Bell and Weinberg study (1981), 383
 Bieber study (1950–1960), 373, 378, 379, 380, 381, 382, 383, 384, 385, 400
 Lees and Nelson study on aging homosexuals (1999), 432 *n* 36 LeVay report on the “gay gene” (1991), 388

Maguire, Carlisle, and Young study on adolescent sexuality (1965), 386–387
 McWhirter and Mattison study on same-sex relationships (1984), 405
 Rocke study on homosexuality in Renaissance Florence (1996), 72–81
 Ruggiero study on sodomy in Renaissance Venice (1985), 72, 81–83
 Sandfort study on pederasty (1987), 456–459, 608 *n* 229
 Satinover report on male sexual abuse (1989–1990), 386
 Schifter study of Costa Rican male prostitutes (1998), 421–425
 Symonds-Ellis on sexual inversion (1896), 188–190
 Wagner study on homosexual priests, 919
 West and de Villiers study on young London male prostitutes (1993), 402, 418–419, 437 *n* 156
 Wyk and Geist study on masturbation (1984), 385–386
 homosexual (anti-sodomy, anti-buggery) laws
 Costa Rica, 425–426
 England, 114, 115–117, 124, 151, 152, 157, 159, 160, 232
 France, 201, 219–224, 230–233, 238, 289 *n* 671, 289 *n* 677
 Germany (Prussia), 114, 184–185, 190–192, 195, 197–198, 199–200, 207, 217–218, 232, 278 *n* 456, 280 *n* 493 *see also* Paragraph 175. Italy, 195, 201
 Netherlands (Holland), 201, 457, 1049
 Portugal, 66 *n* 27
 Soviet Union (Russia), 205 –206, 238–240, 354–355 *n* 104
 Spain, 46, 66 *n* 27, 83 – 84
 Sweden, 238
 United States, 187
 homosexual lexicon, “gayspeak,”
 (contemporary) xvii – xvii, 477 –479
 anti-women terms, examples of, xvii
 “Auntie,” 415
 “beefcake,” 415
 “camp” *see* camp (camping) “chicken” (young recruit),
 variations of, xviii, 453, 462, 568
 “femme,” 399, 401
 “Holy Week,” 492
 “homophobia,” *see* “homophobia”
 hustler *see* homosexual prostitution
 importance to Homosexual Collective, 477–478
 “meatrack,” 415, 450
 “muscle chic,” 399
 “punter,” 420

“queen,” “queenstream,” 239, 242, 399, 400, 401, 409, 416–417, 419, 421, 422, 425
“queer,” 478
“rabbit-scraper” (abortionist), xviii rent boys, renters, 116, 141, 232, 242, 405, 407, 410, 418, 419 rough trade, 116, 117, 134, 176, 204, 232, 374, 419 sacrilegious slang, 492
“Tijuana Bible,” 492
Homosexual Matrix, The, 652
Homosexual Network — Private Lives and Public Policy, The, ix, 476, 477, 496, 741, 773, 824, 842, 862, 919–920, 947, 1003, 1016
homosexual practices (male), 178, 372, 399, 404–406, 407–408, 409–411
Accujac (use in facilitating orgasm), 292 *n* 25, 405
autoerotic asphyxiophilia (hypoxophilia), 429
“bagpiping,” 404
“barebacking,” 405, 486
fellatio (male oral sex), 25, 67 *n* 54, 178, 404, 405, 448, 457
“fisting,” 404, 411, 492
“golden showers,” 405
interfemoral mutual masturbation (frottage), 11, 142, 448
masturbation (group), 385, 410, 491 masturbation (ritualistic), 491, 585
masturbation (solitary), 181, 371, 404, 405., 491, 592, 947
“rimming,” 404, 457
safe(er)-sex, 408, 410, 417
scatology (ingestion of feces), 405, 411, 492
“shrimping,” 404
sodomy (anal penetration) *see* sodomy
urethral penetration, 405
“vanilla” sex, definition of, 404
homosexual prostitution (contemporary), 221, 240, 298, 405, 409, 414, 418–420, 424
age range and background of prostitutes, 418
classification of, 419
occupational hazards associated with, 419, 420
rent (trophy) — boy, special status of, 405, 419
serial murders connected with, 420, 427

sexual abuse, factor in, 418 *see also* Cacherismos study in Costa Rica
 homosexual “union” or “marriage,” 23, 30 *n* 102, 402, 409, 484, 486, 749,
 1043, 1050, 1051
Honeytrap —The Secret Worlds of Stephen Ward, 365 *n* 266, 1153
Honolulu Advertiser, The, 775, 776
Honolulu Star-Bulletin, 769, 775, 776, 777
 Honolulu, Hawaii, Diocese of, 764, 766–777, 870 *n* 25
 Honorius, Emperor, 44
 Hook, Hubert van, 491
 Hoover, J. Edgar, 322, 330
 Hooydonk, Fr. Jan van, 1051
 Hope, Adrian, 161
 Hopwood, Msgr. Frederick, 890, 891, 909, 910
Horizon (Journal of the National Religious Vocation Conference), 1068
 Hornak, Paul T., 958, 959–960
 Horney, Karen, 376
 Hospital of the Child Jesus, Rome, 645
 Hotel Berlin, Moscow, 337
 Hotel Minerva, Rome, 638
 Houghton, Harry K., 335
 Houle, Joseph W., 1042
 Houma-Thibodaux, La., Diocese of, 1059 *House in Gross Disorder*, 91–92
 House of Affirmation (HOA), Worcester, Mass., 586, 593, 610–612 *n* 242,
 614 *n* 244, 669, 681
 House of Affirmation (HOA), Montera, Calif., 814
 House of Divine Providence, Bisceglie, Italy, 1114
 House of Morgan, 1123–1124 *n* 75
 Howard, Michael, 262 *n* 217
 Howarth, Sr. Rosemary, 1068, 1071
 Howlin, Rev. Carroll, 837, 882 *n* 271
 Hoyos, Darío Castrillón Cardinal, 569, 816, 967
 Hubbard, Bishop Howard James, 668–672, 895, 1170
 Bishop of Albany by Pope Paul VI, 668
 clerical homosexual problems in Diocese of Albany, 671
 charges of homosexuality against, 670–671
see also Minkler, Fr. John
 Hubbuch, Br. Cornelius, 1031

Hudson, Deal, 1000–1001 *n* 250
Hügel, Friedrich von, 546 *n* 125
Huges, Fr. Joseph, 1005
Hughes, Bishop Alfred C., 866, 867
Hughes, Christopher, 311
Hughes, George, 171
Hughes, Archbishop John J., 519, 520
Hughes, John Jay, 1116 *n* 11
Hughes, Bishop William A., 835, 1060, 1064
Hull, Isabel V., 208, 210, 212
Hull, Robert, 470
Human Rights Campaign, 567
Human Sexuality — New Directions in American Catholic Thought, xxv *n* 1, 1020, 1045
Humanae Vitae On Human Life (1968), 710, 1137, 1151, 1166 *n* 109
Humanist Movement, 95, 1143
Humanum Genus On Freemasonry (1884), 526, 692, 1090, 1116 *n* 9
Hume-Salas, Fr. Jorge, 799–805, 875 *n* 146
see also Ziemann, Bishop Patrick
Humm, Andy, 581
Humphreys, Laud, 410
Humphreys, Travers, 150, 152, 159
Hunt, Holman, 134
Hunter-Blair, David, 135
Hunter College, 1107
Hunter, Joyce, 501 *n* 63
Hunter, Kevin, 844–845
Hunter, Michael, 847
Hunter, Stella, 844
Hunthausen, Archbishop Raymond, 712, 899, 1034
Huntz, Jude A., 958–959
Hurley, Archbishop Francis, 563
Hurley, Frank, 600 *n* 84
Hurley, Bishop Mark J., 797, 874–875 *n* 133
Hurley, Walter, 1062
Huysmans, J. K. (Joris Karl), 289–290 *n* 677
Hyde, H. Montgomery, 117, 122, 151, 164, 168, 170
Ide, Arthur Frederick, 102

Ideal Husband, An, 144, 171
Ignatius of Loyola, Saint, 515
Il Borghese, 1145
Il Cittadino de Brescia, 1130, 1138 *Il Popolo d'Italia*, 1144
Illinois Times, 952 – 953
Illuminati, Order of, 1092
Ilse, Holly, 939
Imesch, Bishop Joseph L., 811, 812–814,
820, 837, 1064
Immaculate Conception, dogma of, 518,
523
Immaculate Conception, Cathedral of, Portland, Maine, 622
Immaculate Conception Church,
Worcester, Mass., 681
Immaculate Conception Seminary, Huntington, L.I., 666
Immaculate Conception Seminary, Seton Hall University, Mahwah, N.J.,
894,
1103, 1108
Immaculate Heart of Mary Church, Winchendon, Mass., 680
Immaculate Heart of Mary Seminary, Winona, Minn., 854, 855, 857–861,
896, 905, 909
Immaculate Heart Parish, Amarillo, Texas,
820
Importance of Being Earnest, The, 144 imprinting, definition of, 378
In Eminentibus On Freemasonry (1738), 540 *n* 11, 692
in vitro fertilization (IVF), 836
Indiana, Gary, 438 *n* 169, 440 *n* 213 Industrial Areas Foundation, Chicago,
572, 1143
Infessura, Stefano, 96
Innocent I, Pope Saint, 44
Innocent III, Pope, 62
Innocent VIII, Pope, 96, 97
Inquisition, 62–63, 83
Inquisition, 63
International Catholic Jewish Liaison Committee, 667
Institut Catholique de Paris, 534
Institute for Gay and Lesbian Strategic Studies, 477

Institute for Pacific Relations (IPR), 1123 *n* 75
 Institute for Rationale Living, 370 Institute for Sex Research, Bloomington, Ind., 725 *n* 175
 Institute for Sexual Science (ISS) *see* Hirschfeld, Magnus
 Institute for the Advanced Study of Human Sexuality, San Francisco, 585, 612 *n* 242, 741–742
 Institute of Human Virology, Baltimore, 580
 Institute of Living, Hartford, Conn., 607–608 *n* 223, 865
 Institute Stella Maris, Switzerland, 639 Istituto Capranica, Italy, 1118–1119 *n* 38 Instituto Latinoamericano de Prevención y Educación en Salud (ILPES), 421 “Integral Humanism,” 1142–1143
 Integrity, 1022
Intercom (Ireland), 1023
 Interfaith Council on Human Rights, Washington, D.C., 485
 interfemoral masturbation (“frottage”) *see* homosexual practices
 intergenerational sex *see* pederasty “Intermediate Sex,” 183
 International Benedictine College, Sant’Anselmo, Italy, 822
 International Body Culture Association, Chicago, 450
 International Conference Congress on Pastoral Liturgy (Assisi) 1096
 International Eucharistic Congress, Bucharest, 1140
 International Freemasonry *see* Freemasonry
 International Gay and Lesbian Archives, 452
International Journal of Epidemiology, 408 International Red Cross, 1140
 International University of Miami, 581 International Workers Order, 1104
 Interreligious Council on Human Rights, Washington, D.C., 485
 Inter-religious Staff Council, Washington, D.C., 485
 Inzerillo, Rev. Peter, 700
Ionica, 175, 247 *n* 29
 IOR *see* Vatican Institute for Religious Works
Iota Unum, 576, 1130
 Iowa City Regina High School, 1170 Ireland, Archbishop John, 526, 528–529, 550

Irsherwood, Christopher, 203, 287 *n* 626,
 356 *n* 138
Irish Independent, The, 365–366 *n* 278 Isaacson, Henry B., 160
 Isenbiel, Chief Justice, 202, 213, 214, 215 Island, David, 413
 Israeli Secret Service *see* Mossad
 Italian Secret Service, 1124 *n* 80
 IUD (intrauterine/abortifacient device),
 559, 565
 Ivanov, Yevgeny “Eugene,” 340
 Ives, George, 251 *n* 86
 Ivy Lee & Associates, N.Y., 652, 725
n 176
Izvestia, 314
 Izzo, Br. Joseph, 1012–1013
 Jack the Ripper, 128
 jack-off clubs, 410–411
 Jacobi, Nikolay, 245
 Jacobean England, 84, 92
 Jacobs, Andrew, 860
 Jadot, Archbishop Jean, 823, 841, 869
n 10, 895
Jahrbuch für sexuelle Zwischenstufen, 200 Jaime, Pascual, 84
 Jalbert, Fr. Norman, 701
 “James Doe” (Jesuit Los Gatos Sexual
 Abuse case), 938, 939, 940–942
 James I, King of England, 92
 James II, King of Aragon, 70 *n* 127
 James R. Dougherty, Jr. Foundation, 1021 “Jane and John Doe, Sr.” (Society
 of St. John Sexual Abuse case), 954 Janssens, Archbishop Francis A., 526
 Jarman, James, 665
 Jaynes, Charles, 451
 Jedin, Rev. Hubert, 99, 104
 Jeffcoat, Mary, 795
 Jefferson City, Mo., Diocese of, 785–786, 787, 788, 789, 790, 793
 Jehovah’s Witnesses (USSR), 1110 Jenkins, Philip, 102
 Jennings, Dale, 470

Jerome, Saint, 919
Jephson, Rev. Thomas, 119
Jerry, Marian B., 446
Jervois, Colonel, 123
Jesuit Order, Jesuits, 1, 83–84, 168, 227, 495–496, 509, 510, 514, 537, 623, 690–691, 739, 919–920, 921, 924, 926, 938, 945, 974, 981, 988 *n* 15, 988 *n* 27, 1019, 1027, 1039, 1040, 1113, 1170 Jesuit Los Gatos Sexual Abuse Scandal, 938–942
Sacred Heart Center hides clerical pederasts, 938, 940, 941–942 profile of victims, 938, 939, 940–941,
lawsuit filed against Jesuit priests, 941
Jesuits reach record settlement, 941
Jesus Acted Up — A Gay and Lesbian Manifesto, xvi, 472 – 473, 486, 584
Jesus Christ, calumnies and blasphemy against, 492–496, 837, 947
Jesus the Magician, 494
La Jeunesse d’ André Gide, 233
“Jewish Commission,” (New York City), 1106
Jews, 297–298, 393, 1106, 1146, 1159 *n* 27
Jinarajadasa, 488
Joan of Arc, Saint, 164
Jocelyn, Rt. Rev. Percy, 118, 247 *n* 16 Joha, Mother Mary Margaret, 1046
Johansson, Warren, 479, 481, 660, 697 *John Addington Symonds — Culture and the Demon Desire*, 259 *n* 162
“John CC Doe” (Bishop Anthony O’Connell case), 793 – 794
“John Doe” (Jesuit Los Gatos sexual abuse case), 938, 939–942
“John Doe” (Society of St. John Sexual Abuse case), 954–955, 958, 959, 962, 966, 968, 969, 970, 971
“John Doe I” (Texas case), 683
“John Doe II” (Texas case), 683
“John WM Doe” (Bishop Anthony O’Connell case), 790
“John T. Doe” (Bishop Anthony O’Connell case), 790–793
“John Doe X” (Bishop Ryan case), 817 “John Doe Y” (Bishop Ryan case), 817 “Reverend Father John Doe Z” (Bishop Ryan case), 817
John of Lodi, 47
John Paul I, Pope, 1112, 1133, 1134 John Paul II, Pope, xiii, 543 *n* 70, 601 *n*

106, 664, 668, 671, 687, 688, 711, 712, 752, 767, 780–781, 782, 796, 797,
 809, 839, 848, 861, 869 *n* 20, 896, 921, 973, 976, 980–981, 1015, 1020,
 1069, 1116, 1155, 1169, 1170, 1172
 John the Evangelist, Saint, 88–89
 John XXIII, Pope Bl., 112 *n* 180, 576, 706, 753, 891, 1089, 1099, 1112,
 1129–1137, 1147, 1151, 1160 *n* 36
 Birth Control Commission, establishment of, 1137, 1151 Cardinal Giacomo
 Maria RadiniTedeschi, relationship with, 1129–1130
 death of, 1137
 ecclesiastical and diplomatic career, 1129–1132, 1139
 election as an interim pope, 1099, 1129, 1132, 1141, 1158 *n* 22 Freemasonry,
 accusations of membership in, 1132
 Giovanni Battista Montini, early friendship with, 1130
 Liturgical innovations of, 1137 a non-Marian pope, 1137
 Papal Consistories, 1132,
 1158 –1159 *n* 20
 Pasolini dedication to, 438–439 *n* 173
 Patriarch of Venice, 1132
 Second Vatican Council, 923, 1095, 1112, 1132–1137, 1159 *n* 22 Johns
 Hopkins University, Md., 587, 590 Johnson, David, 303
 Johnston, Fr. J. Vann, 788
 Johnson, Lionel, 142, 253 *n* 127
 Johnson, Lyndon B., 600 *n* 84
 Johnson, Manning, 1103, 1104–1105, 1106, 1111, 1127 *n* 110
 Johnson, Virginia E. xiii, 408, 590, 592, 1028
 Johnson (Cory), William, 175, 256–257 *n* 162, 308
 Joint Strategy and Action Coalition (NCC), 485
 Joliet, Ill., Diocese of, 811, 812–814, 820, 837
 Jones, John E., 971
 Joseph, Saint, 1137
 Josephinum, Pontifical College,
 Worthington (Columbus), Ohio, 572, 783, 848, 889
 Josephite Order, 543 *n* 67
 Josephus, Flavius, 5
 Joubert, Rev. Jacques, 543 *n* 67
 Joughin, Margaret, 826
 Jouin, Msgr. Ernest, 1092, 1093, 1117 *n* 19

Journals of André Gide, 236
Jowett, Benjamin, 133, 159, 175
Juarez, Fr. Juan, 509, 539 *n* 2
Judaism, 27 *n* 2, 1044
Jude, Saint, 37
Judy, Fr. Myron, 1007
Juliette, 229
Julius II, Pope, 98
Julius III, Pope, 94, 97, 98–105
charges of homosexuality against, 102 –105
election to papacy, 101
meeting of Innocenzo, 100
papal service, 98–99
Julius Caesar, 23
Jung, Carl, 495, 1032
Jurado, Arturo Guzman, 976, 977, 978 Jurgens, Fr. “Jurgs,” 751
Just as I Am — A Practical Guide to Being Out, Proud, and Christian Coming Out, 482
Justine or The Misfortunes of Virtue, 229 Justinian Code, 44
Justinian I, Emperor, 44, 66 *n* 31
Juvenalis (Juvenal), Decimus Junius, 22–23
Kabalism, Kabala, 34, 486, 1092 Kabalistic Jews, 64 *n* 6
Kadrijal, Zenel, 329
Kaffer, Bishop Roger, 813–814
Kaiser and his Court Wilhelm II and the Government of Germany, The, 284 *n* 561
Kaiser, Martin, 830
Kallman, Chester, 377
Kane, Sr. Theresa, 1031, 1032–1033
Kane, Fr. Thomas, 594, 610 – 612 *n* 242, 680, 681
Kansas City Star series on priests and AIDS, 579 – 586, 595 – 596, 604 *n* 163, 664
see also Priesthood and AIDS
Kansas City, Kan., Archdiocese of, 1169
Kansas City-St. Joseph, Mo., Diocese of, 790, 792, 808, 842, 843–848
Kantowicz, Edward, 715
Kantrowitz, Arnie, 395 *n* 107

*****ebook converter DEMO Watermarks*****

Kapitza Club, 350–351 *n* 67
Kapitza, Pyotr, 350–351 *n* 67
Karlen, Arno, xi, 370, 399
Karma, law of, 487
Katyn Forest Massacre (Poland),
1120–1121 *n* 63
Katz, Rudolf “Rolf,” 322, 333
Kazan, Elia, 646
Kazantzakis, Nikos, 1043
Keane, Archbishop John J., 526, 527, 530, 531, 534
Keating, Bishop John R., 902, 915 *n* 46
Keeler, Christine, 340, 344
Keeler, William Cardinal, 563, 909
Keenan, Rev. John, 580
Kehoe, Monika, 432 *n* 37
Kelbach, Walter, 427
Keleher, Fr. William L., 692
Kellenberg, Bishop Walter P., 979
Kellenyi, Joe, 1085 *n* 332
Keller, Rose, 228
Keller, Sr. Lois J., 1084 *n* 309
Kellner, Karl, 1092
Kelly, Frank, 607 *n* 221
Kelly, Sr. Jane, 800–801, 803
Kelly, Bishop Patrick, 516–517, 541 *n* 48
Kelly, Archbishop Thomas Cajetan, 835–836, 840–842, 895, 1077 *n* 87
Archbishop of Louisville, 895 career bureaucrat in Washington, D.C., 895
cover-up of clerical pederastic crimes, 841, 842
joins Dominican Order, 841 pro-homosexual politics of, 842, 1077 *n* 87
Kelty, Fr. Matthew, 1042
Kemp, Jonathan, 269 *n* 341
Kennedy, Eugene, 909
Kennedy, Hubert, 466 *n* 68
Kennedy, John F., 339, 648, 1160 *n* 36
Kennedy, Rev. Thomas F., 635–636
Kenrick, Bishop Francis Patrick, 515, 520, 543 *n* 67
Kenrick-Glennon Seminary, St. Louis, Mo., 572, 821

Kenrick, Archbishop Peter Richard, 523, 524, 785
 Kentucky Council of Churches, 836
 Keohane, Msgr. Mark, 885 *n* 326
 Keohane, Fr. Donald, 883 *n* 292
 Keplinger, Fred, 800 – 801
 Kepner, Jim, 452
 Kerby, Rev. William, 549, 553
 Kerr, Archibald Clark (Lord Inverchapel), 322, 325, 329–330, 358 *n* 159
 Kertbeny, Károly Mária (Karl Maria Benkert), xxvi *n* 26, 272 *n* 379
 Keynes, John Maynard, 308–309, 351–352 *n* 79
 Keys, Msgr. Thomas J., 876 *n* 159
 Khrushchev, Nikita, 1110
 Kicanas, Bishop Gerald F., 569, 896
 Kiefer, Otto, 20
 Kiesler, Brother John, 936
 Kilbride, Mary, 1014
 Kimball, Fr. Don, 874–875 *n* 133
 Kincora Pederast Scandal, 346, 365–366 *n* 278
 King, Robert, 700–701
 King's College, Cambridge, 140, 141, 307
 Kinney, Bishop John F., 857, 1077 *n* 87
 Kinsey, Alfred C., xiii, 272 *n* 378, 405, 443–444, 503 *n* 96, 573, 587, 588, 589–590, 592, 602 *n* 124, 614 *n* 244, 946, 1012, 1029
 Kirbo, Charlie, 566
 Kirker, Richard, 604 *n* 160
 Kirwan, Martin, 246 *n* 12
Kissing the Witch: Old Tales in New Skins, 453
 Klausner, Jeffrey (“Dr. K”), 408
 Klehr, Harvey, 360 *n* 195, 1101
 Klein, Abbé Felix, 532, 546 *n* 121
 Kline, Rev. Francis, 795
 Klugman, James, 350 *n* 67
 Knight, Maxwell, 313
 Knightley, Phillip, 300
 Knights and Nobles Charities, Pittsburgh Diocese, 692
 Knights of Columbus, 549, 607 *n* 223, 638, 643, 692, 713, 721 *n* 124, 811, 1127 *n* 113

Knights of Malta, Rome, 643–646, 722–723 *n* 142, 723 *n* 143, 809
Knights of the Holy Sepulchre, 809 Knights Templars, 70 *n* 127
Knott, Msgr. John, 558
Knowlton, Stephen A., 709–710
Know-Nothing Movement, 520
Knoxville, Tenn., Diocese of, 786, 787–788, 789, 790, 792, 793
Koch, Robert, 272 *n* 377
Kohlberg, Lawrence, 856
Kolb, Lawrence C., 444
Kolbet, Sr. Joyce, 1013
Komonchak, Joseph A., 1096–1097
König, Franziskus Cardinal, 1113–1114, 1133, 1134
Konradi, Nikolay “Kolya,” 243
Das konträre Geschlechtsgefühl (The Contrary Sexual Feeling), 188
Kopp, Lillanna, 1038
Korean War, 325, 330
Kornfeder, Joseph (aka Joseph Zack), 1104
Kos, Fr. Rudy, 613 *n* 242, 746, 893, 895, 913 *n* 11
Kosnick, Rev. Anthony, 1020
Kosnick Report see *Human Sexuality — New Directions in American Catholic Thought*
Kotek, Yosif, 243, 244
Kraft, Joseph, 194
Krafft-Ebing, Richard von, 180–181, 189, 198, 201, 230, 385, 443
classification of sexual inverts, 181 opposed to anti-sodomy laws, 181, 201, 281–282 *n* 509
Krakow, Kari, 453
Kramer, Joseph, S.J., 486, 584–585, 586
Kramer, Larry, 395 *n* 107, 414
Kreuger, James, 776
Krishnamurti, Jiddu, 489
Kroger, Helen (aka Lona Cohen), 335
Kroger, Peter (aka Morris Cohen), 335
Krol, John Cardinal, 559, 566, 893, 915 *n* 35, 1007, 1008, 1170
Kropinak, Sr. Marguerite, 713, 1027
Krumm, Fr. Gus, 934–936
Krupp, Friedrich “Fritz” Alfred, 195–198, 200, 279–280 *n* 492

Krupp, Marga, 197
 Kucera, Archbishop Daniel, 814, 895
 Kyd, Thomas, 88
 Kulina, Benjamin, 570
 Kumpel, Robert W., 855–856, 857
 Küng, Fr. Hans, 1011, 1134, 1135
 Kunz, Rev. Alfred J., 993 *n* 121 Kurtz, Bishop Joseph E., 793
L’Affaire Oscar Wilde, 253 *n* 123
 La Barbera, Peter, 441 *n* 233
 Labouchere Amendment, 115–116, 124 Labouchere, Henry Du Pré, 115, 125, 130,
 158–159
 Labour Movement (England), 307 Labour Party (England), 300, 313, 339
 Lacaire, Craig, 701
 Lacey, T. A., Rev. Canon, xiii
Lady Windermere’s Fan, 144
Lady’s World, The (Woman’s World), 139 Lafayette, La., Diocese of, 759 *n*
 11 Lafayette, Marquis de (Gilbert du
 Montier), 287 *n* 631
 Lafitte, Françoise, 277 *n* 448
 Laghi, Pio Cardinal, 594, 766–767, 772,
 786, 869 *n* 10, 898–899, 1024, 1025,
 1026, 1061
 laicization *see* Priesthood
 Laithwaite, John Gilbert, 345, 346, 1153 Lambda Legal and Education
 Defense Fund, 453 – 454, 606 *n* 197
 Lamennais, Abbé Félicité Robert de,
 518 – 519, 542 *n* 59
Lamentabili Sane Syllabus Condemning the Errors of the Modernists (1907),
 535–536, 537, 543 *n* 70, 553, 1089 Lamont. Corliss, 1123 –1124 *n* 75
 Lamont, Flora, 1123–1124 *n* 75
 Lamont, Thomas W., 1123–1124 *n* 75 Lance, Myron, 427
Lancet, 407
 Landmesser, Fr. Gerald Mannes, 948 Lane, John, 144
 Lansing, Mich., Diocese of, 781, 1055 Lantigua, John, 795
 Larkin, Fr. Ernest E., 987 *n* 9

Larkin, Felix Edward, 655
 Larkin, Bishop William T., 777
 Larraona, Arcadio María Cardinal, 1133 *Last Temptation of Christ, The*,
 1043,
 1078–1079 *n* 19
 Las Vegas-Reno, Diocese of, 773, 805 *latae sententiae excommunication*, 51,
 695 latent homosexuality, myth of, 369, 391 *n* 3
 Lateran Treaties, 1094
 Lateran Pontifical University, Rome, 812,
 1130–1131
 Latin American Bishops' Council
 (CELAM), 1098
 Latour, Armand, 228
 Lattimore, Owen, 1121 *n* 68, 1123 *n* 75 *Lausiac History, The*, 43
 Lavelle, Rev. Francis P., 731 *n* 312 Lavigne, Fr. Richard R., 683
 Law, Bernard Cardinal, 563, 611 *n* 242, 667, 743, 795, 807, 862, 864–865,
 866, 867, 895, 899, 1022
Lawrence vs. Texas, 433 *n* 64
 Lawrence, D. H. (David Herbert), 309 Lawrence, T. E. (Thomas Edward),
 316 *Laws* (Plato), 13, 26
Law, Sexuality, and Society —The
Enforcement of Morals in Classical Athens, 19
Le Courrier de Rome, 1142
 Leadbeater, Charles Webster, 487–492, 965
 Leadbeater, Gerald, 488
 Leadership Conference of Women Religious (LCWR), 922, 1031
Lead Us Not Into Temptation — Catholic Priests and the Sexual Abuse of
Children, 608 – 609 *n* 232, 856, 976 League of Nations, 1101, 1139
 League of the Catholic Counter
 Reformation, Troyes, France, 1155 Lease, Gary, 718 *n* 30
 Leatherfolk, leather, xiv, 401, 405, 409, 417
Leaves of Grass, 186
 Leberg, Eric, 445, 461
 Lebrun, Charles François, 221
 Leclerc, Madeleine, 289 *n* 666
 Lecomte, Raymond, 211–212
 Lee, John Alan, 374, 404

Lee, Ryan, 409
 Lees, Alfred, 432 *n* 36
 Lees, Edith, 189, 277 *n* 448
 Leeson, Joseph, 971
 Lefebvre de Cheverus, Jean-Louis Cardinal, 516, 616
 Lefebvre, Archbishop Marcel, 964, 1150 Legal Services Corporation, 476, 600 *n* 84 Legasteca, Francisco, 84
 Legion of Decency, 796
 Legionaries of Christ, 487, 614 *n* 246, 740, 920, 972, 973–981, 999 *n* 223
 founding of order, 974
 granted personal prelature, 975 comparison to Opus Dei, 975, 999 *n* 223
 reacts to *Hartford Courant* charges against Fr. Maciel, 980
 see also Maciel Degollado, Fr. Marcial
 Legionaries of the Pope *see* Legionaries of Christ
 Lehmann, John, 313
 Leiber, Rev. Robert, 639
 Leifeld, Fr. Gale, 879 *n* 215
 Leitch, David, 300
 Leland, Winston, 454–455, 499 *n* 25 Lély, Gilbert, 225, 227
 Lengwin, Fr. Ronald, 1056
 Lenin (Vladimir Ilyich Ulyanov), 205, 283 *n* 550, 297, 299, 478, 1103, 1108, 1109, 1124 *n* 80, 1126–1127 *n* 110
 Lenin School of Political Warfare, 1104 Lennon, Bishop Richard G., 885 *n* 326 Leo House, Manhattan, 862, 865
 Leo I (the Great), Pope, 44
 Leo IX (Bruno, Bishop of the Toul), Pope Saint, 48, 55 – 59
 Leo X, Pope, 98
 Leo XII, Pope, 59, 517, 526, 1116 *n* 9 Leo XIII, Pope, xiii, 141, 515, 521, 524, 526, 528, 529–534, 535, 541 *n* 47, 551, 553, 620, 621, 622, 692, 981, 1089, 1090, 1092, 1100, 1116 *n* 8, 1116 *n* 11 Leonard, Bishop Vincent M., 709
 Leonine Prayers, suppression of, 1137 Leopoldo, Ava, 105
 Lernberger, Jay, 893
 Lesbian and Gay Caucus of the American Historical Association, 479
 Lesbian and Gay Christian Movement (England), 604 *n* 160
 Lesbian Community Center, Chicago, 1022
 Lesbian Rights Committee (NOW), 1010 lesbianism (female homosexuality),

435–436 *n* 112, 441 *n* 232, 944, 1011–1012, 1073
 Lesbian Movement, 453 – 454, 1005, 1038, 1040–1041
 Leslie, Kenneth, 1106
 Letellier, Patrick, 413
*Letter to the Bishops of the Catholic Church on the Pastoral Care of
 Homosexual Persons* (1986), 1035, 1036–1040, 1051–1053, 1055, 1068
Letters of a Country Priest, 710
 Levada, Archbishop William Joseph, 796, 799, 803–805, 807, 876 *n* 159,
 1171 Auxiliary Bishop of Los Angeles, 804
 Archbishop of Portland, Ore., 804
 Archbishop of San Francisco, 804
 early clerical career, Archdiocese of Los Angeles, 803–804
 first appointment to Congregation for the Doctrine of the Faith (1976), 804
 Papal Foundation, trustee of, 809
 protector of Bishop Anthony Ziemann, 803 – 804, 805
 LeVay, Simon, 388, 455
 Leven, Bishop Steven, 703
 Leverson, Ada, 153
 Levine, Deacon Joseph, 967
 Levitas, Mitchell, 654–655
 Lewcon, David, 680–681, 682
 Lewis, David, 302
 Lewis, George Henry, 148
 Lewis, Fr. John, 511, 540 *n* 14
 Lexington Theological Seminary, 836 Lexington, Ky., Diocese of, 836–840
 Lexington, Ky., Diocese of (Episcopalian), 836
Lex Sca[n]tinia, 24
 Li, Tao, 204
 libel laws (England), 248 *n* 45
 Liberal Catholic Church (Ancient Catholic Church), 490–492
 Liberal Party, Great Britain, 318
 Liberati, Msgr. Carlo, 543
 “Liberté, Egalité, Fraternité,” 230
 “Liberation Theology,” 551
 Lichten, Joseph L., 692
 Liddell, Guy Maynard, 320–321, 357–358 *n* 153
 “Liebenberg Circle,” 209, 210, 212, 213, 216, 218
 *****ebook converter DEMO Watermarks*****

Life and Death of Andy Warhol, The, 440
 n 213
Life of Cardinal Innocenzo Del Monte, The, 98, 111 n 149
Liguorian, 1065
 Likosky, Stephen, 480, 502 n 74
 Likoudis, Paul, 582 – 583, 608 n 223, 669, 671, 728 n 253, 891, 1120 n 55
 Lila see Cacherismos study in Costa Rica *Lila's House*, 421
 Liman, Carl, 273 n 386
 Limentain, Adam, 429
 Lincoln, Abraham, 557, 598 n 43
 Linder, Fr. Jerold, 941
 Linsert, Richard, 284 n 559
 Lipscomb, Archbishop Oscar, 874 n 115 Literary Guild, New York, 656
 Little Brothers of the Good Shepherd, 1007
 Littlehales, Rev. V. P., 118
 “liturgical reform,” 571, 601–602 n 112, 823, 1095–1097, 1148
 Liturgy of the Hours, 1148
 Liuzzi, Fr. Peter, 605 n 187, 806
 Lively, Scott, 284 n 561
 Livieres Plano, Bishop Rogelio Ricardo, 1169
 “Living Church Movement,” 1104–1105, 1124 –1125 n 88
 Lloyd, Horace, 138
 Lockwood, Frank, 152, 155, 157
 Loisy, Alfred, 534, 535, 538, 546 n 121, 546 n 125
 Lombards, 1, 84
 Lombrosa, Cesare, 181–182
 London, homosexual underground, 113, 116–117, 126, 128, 129, 134, 140, 145, 147, 160, 172, 311, 312, 321–323, 326, 336, 345, 1153
London General Press, 326
 Lonergan, Fr. Bernard, 831
 Long, Leo, 320
 Long, Vicki, 842, 883 n 292
 Longfellow, William Wadsworth, 137 *Longinqua Oceani* On Catholicism in the United States (1895), 529 –531, 545 n 102, 553
 Lonsdale, Gordon (Konon Trofimovich Molody), 335–336
 Lopokova, Lydia, 309, 353 n 82
 Loras College, Dubuque, Iowa, 945, 992 n 105

Loras, Bishop Pierre-Jean-Mathias, 945 Lorde, Audre, 499 *n* 31
 Lori, Bishop William, 591, 607 *n* 221 Loretta Academy, Kansas City, Mo.,
 844 Los Angeles, city of, 484, 503 *n* 93 Los Angeles, Archdiocese of, 568,
 797, 799, 804, 806, 808, 837, 928, 935 Los Angeles College, 808
Los Angeles Times, 938
L'Osservatore Romano, 711, 894, 1051, 1118 *n* 38, 1135
 Louis-le-Grande (Jesuit School), 227 Louis XIII, King of France, 299
 Louis XV, King of France, 225, 226 Louis XVI, King of France, 219, 220,
 221 Louis XVIII, King of France, 230
 Louisiana Electorate of Gays and
 Lesbians, 477
 Louisville, Archdiocese of, 835–840, 841–842
Love That Dared Not Speak Its Name, The, 117
 Lovelace Medical Center, Albuquerque, N.M., 703
 Lovestock, Robert, 494
 L  w, Joseph, Fr., 1119 *n* 41
 Lowen, Jesse, 1016
 Loyola Academy, Wilmette, Ill., 1170 Loyola University, New Orleans
 School of Law, 560
 Lucas, Bishop George Joseph, 821, 879 *n* 204, 1169–1170
 Luce (tutor at Westminster Public
 School), 317
 Lucian of Samosata, 8
 Luciani, Albino Cardinal *see* John Paul I, Pope
 Lucifer Trust (Lucis Trust), 505 – 506 *n* 174
 Lucker, Bishop Raymond, 563, 895, 1064 *Lui* (France), 1154
 Lukas, Anthony, 697
 Luke, Fr. Pedro, 569
 Lulworth Castle, Dorset, England, 510 Luther, Martin, 1
 Lutz, Rev. Robert, 903 – 904
Lydia and Maynard —The Letters of John Maynard Keynes and Lydia
Lopokova, 353 *n* 82
 Lyman School for Boys in Westboro, Mass., 850, 853
 Lynar, Johannes von, 217–218
 Lynch, Bishop Patrick, 520
 Lynch, Bishop Robert N., 780–781, 782–785, 786, 897, 1052
 Bishop of St. Petersburg, Fla., 783 clerical career at NCCB/USCC, 783, 1052

David Herman, special relationship with, 784–785
management of Bishop Symons resignation, 780–782
support for Homosexual Collective, 783, 897
Urbanski charges of sexual
harassment against, 783–785 Lyons, Stephen, 700
MacArthur, Ronald, 955–956
MacCarthy, Molly, 353 *n* 80
MacCarthy, Desmond, 353 *n* 80
Macchi, Archbishop Pasquale, 1144–1145, 1146
MacDonald, Ramsey, 318
Macedonius, 43
Macfarlane, Bud, 1078–1079 *n* 119 Machiavelli, 1142, 1162 *n* 78
Maciel Degollado, Fr. Marcial, 972, 973–981, 999 *n* 225
charges of sexual abuse against, 973, 974, 975–981
compartmental personality of, 979–980 Legionaries of Christ, founding of
974 1956 Apostolic investigation of,
975–976, 977
backed by U.S. “Catholic
Establishment,” 1000–1001 *n* 250 Maciel, Francisco, 973
Maclean, Donald Duart, 313, 316, 318, 319–320, 321, 325, 327, 329–330,
332, 334, 335, 341
Communism, attraction to, 318 death in Moscow, 332
diplomatic posting to United States, 330
education at Gresham’s School and Trinity Hall, Cambridge, 318 effeminacy
and homosexuality of, 316, 318
Foreign Office career, 318–319 escape to Moscow, 330–331 joins Cambridge
spy ring, 318–319 marriage to Melinda Marling, 319 passes on U.S. Atomic
bomb secrets to Soviets, 330
Maclean, Ian, 318
Maclean, Melinda Marling, 319, 360 *n* 196 Maclean, Sir Donald, 318
MacLeish, Jr., Roderick, 862
Macmillan and Company, Boston, 637 Macmillan, Harold, 311, 339, 340
Macnamara, John Robert, “Captain Jack,” 323
MacNeice, Louis, 311, 312
MacNutt (MacNut), Francis “Franz” Augustus, 619–620, 717–718 *n* 30
MacRae, Fr. Gordon, 613 *n* 242
MacSweeney (Mac Swiney), Patrick, 621, 717 *n* 30

Maddox, J., 397 *n* 154
 Madsen, Axel, 716 *n* 8
 Madson, David, murder of, 419, 438 *n* 169 Mafia (Costra Nostra), 305 *see also* organized crime *also* Sicilian Mafia Magdalen College, Oxford, 131, 133, 142, 175, 176
 “MAGIC,” (code), 305
 Maglione, Luigi Cardinal, 1131, 1140 Magnan, Valentin, 231, 289 *n* 673
 Maguire, Daniel C., 1028, 1040, 1048 Maguire, Archbishop John J., 663
 Maguire, Bishop Joseph F., 685, 686, 731
n 312
 Mahaffy, Rev. John Pentland, 131–132, 135, 136, 249 *n* 68
 Maher, Bishop Leo, 770, 855, 856, 857, 861
 Mahon, Msgr. Gerald, 859
 Mahony, Roger M. Cardinal, 568, 605 *n* 187, 796, 797, 799, 803, 804, 805, 807, 809, 810, 857, 899, 909, 915 *n* 35, 1171
 Archbishop of Los Angeles, 797 Bishop of Stockton, 797
 “Kingmaker,” 797, 804, 805, 810 Papal Foundation, trustee of, 809
 role in cover-up of clerical
 pederasts, 807
 Maida, Adam Joseph Cardinal, 1024, 1026, 1060, 1061, 1070
 Maida Commission on Sr. Gramick and Fr. Nugent and New Ways Ministry, 842, 1023–1025, 1026, 1046, 1048, 1053, 1061–1065, 1066, 1073, 1077 *n* 87
 criticism of Final Report, 1063–1064, 1073
 defense presents its case, 1061–1063
 Final Report of, 1046, 1063 ground rules for investigation, 1024–1025, 1077 *n* 87
 investigation delayed five years, 1025, 1026
 reactivation of, 1060–1061
 timetable for, 1061–1072
 Vatican continues investigation, 1065–1072
 Maier’s Law, xxi, xxviii *n* 55
 Mains, Joseph, 365 *n* 278
 Maisky, Ivan, 306
Making of the Modern Homosexual, The, 374
The Male Couple: How Relationships Develop, 656

Malines Conversations, 1094
Malleus hereticorum (Hammer of the Heretics), 534
Mallinson, Rev. Art, 747
Mallock, W. H., 250 *n* 80
Mallor, Harold, 253 *n* 124
Malloy, Fr. Edward A., xv, 1027,
1029–1030, 1078–1079 *n* 119
Malone, Bishop James W., 1053, 1057, 1060
Malthusian Movement *see* population control
Malthusians, 189
Manahan, Nancy, 454
Manchester, N.H., 866
Manchester, William, 196, 197, 279–280 *n* 492
Manes, Giorgio, 1171
Manhattan College, 662
Manhattan House of Prayer, 668
Manhattan Project (U.S. Government), 1101
Manicheanism, Manichean, 34, 41, 235
Manly, John C., 805, 860
Mann, Wilfred Basil, 328
Mann, Thomas, 201
Mann, William H., 588
Manning, Henry Edward Cardinal, 135, 251 *n* 93
Manning, Timothy Cardinal, 804
Mannling, 183, 192
Mantegazza, Paola, 272 *n* 375
Man They Called a Monster, The, 459
“The Many Faces of AIDS: A Gospel Response” (NCCB), 897–901
Mapplethorpe, Robert, 392–393 *n* 32, 411, 426, 573
Mar, Keith, 989 *n* 42
Maras, Jeffrey, 857–860, 896
A March of Dimes Primer —The A-Z of Eugenic Killing, 1162 *n* 79
Marchetti Selvaggiani, Francesco
Cardinal, 689, 691, 733 *n* 326
Marchetti, Victor, 349–350 *n* 65
Marchionda, Fr. Jim, 949
Marcinkus, Archbishop Paul Casimir, 1144, 1146–1147, 1148, 1163–1164 *n*

86, 1170
Marcoux, Paul, 830–834, 881 *n* 245
Marcuse, Herbert, 471
Maréchal, Archbishop Ambrose, 516, 517, 541 *n* 48, 542 *n* 50
Marelli, Bishop Luigi Maria, 1130
Marginal Comment, 14
Marian High School, Worcester, Mass., 849
Mariano, Fr. Angel Crisostomo, 941
Marillier, Harry, 139, 252 *n* 115
Marinelli, Msgr. Luigi, 67 *n* 41
Marino, Archbishop Eugene A., 842, 883 *n* 292
Mariposa Education and Research Foundation, 656
Marist Fathers (Society of Mary), 988 *n* 27
Maritain, Jacques, 1131, 1142 –1143
Marks, John D., 349 – 350 *n* 65
Marlborough College, Wiltshire, England, 145, 310 – 311, 354 *n* 90
Marlow, Florence (Mrs. Fossa), 629–630
Marlowe, Christopher, 88–89, 109 *n* 105
Marmor, Judd, 590
Marotta, Toby, 478, 479
Marquette University, Milwaukee, 831, 1040
Marranos, 493
Marriage (Holy Matrimony), Sacrament of, 33, 372, 390, 479, 517, 518, 521, 529, 554–556, 560, 564, 1036, 1044–1045, 1049, 1050
Mar Saba, Monastery of, 494
Marsalin Institute, Holliston, Mass., 588
Marseilles Incident *see* Sade, Marquis de
Marshall, Bishop John A., 685, 686, 687, 731 *n* 312, 849
Marsalin Institute, Holliston, Mass., 588
Martial, 22, 23
Martin du Gard, Roger, 3
Martin, Bishop of Tours, Saint, 956
Martinez, Fr. Armando, 613 *n* 242
Martínez, Mary Ball, 693, 711, 1089, 1093, 1115 *n* 1, 1131, 1132, 1134, 1135
Martinez, Robert, 704
Martinez Samalo, Eduardo Cardinal, 809

Martini, Fr. Richard, 876 *n* 164
 Martino Bishop Joseph, 969, 972, 1169
 Martino, Archbishop Renato, 894
 Marucci, Msgr. Carl J., 894–895
 “Mary Anns,” 117, 190
 Mary, Blessed Virgin, 513, 518, 557, 651, 947
 Marx (Mordecai), Karl, 205, 282–283 *n* 550
 anti-homosexual views, 205, 280 – 281 *n* 505
Communist Manifesto, 282–283 *n* 550
 Friedrich Engels, friendship with, 282 – 283 *n* 550
 formation of First (Communist) International, 282–283 *n* 550
 Marxism, Marxists, 205–206, 307, 309, 317–318, 526, 946
 exploitation of homosexuals, 470 opposition to homosexuality, 205–206
 Mary I, Queen of England, 87
 Mary Stuart, Queen of Scots, 88, 90
 Mary’s Pence, 1015, 1063
 Maryknoll Fathers (Catholic Foreign Mission Society of America), 765, 921, 1019
 Marzen, Msgr. Francis, 767–768
 MASDU (Movement for the Spiritual Animation of World Democracy), 1142 –1143
Mask of Treachery, 319
 Maslow, Abraham, 985
 masochism, 181, 230, 400
 Masons *see* Freemasons
 Mass, Holy Sacrifice of the, 557
 Mass, Lawrence, 495
 Massachusetts, University of, Boston, 453
 Mastai-Ferretti Giovanni Maria Cardinal *see* Pius IX, Blessed, Pope
 Mastai School, Pontifical, Rome, 620
 Masters, William H., xiii, 408, 590, 592, 1028
 masturbation (autoeroticism), 33, 181, 273 *n* 393, 371, 385–386, 405, 448, 457, 469, 588, 708, 946, 1152
see also homosexual practices
 Mater Christi Seminary, Albany, 668
 Mater Dei High School, Santa Ana, Calif., 797
 Mathew, Archbishop Arnold Harris, 490

Mathews, Elkin, 144
Mattachine Foundation, 471
Mattachine Society (Society of Fools), 470–471, 498–499 *n* 12
Matthews, Charles Willie, 150, 152
Matthiesen, Bishop Leroy T., 703, 820, 1064
Mattison, Andrew M., 405
Maudsley, Henry, 273 *n* 393
Maugham, Somerset, 499–500 *n* 32, 1117 *n* 23
Maurice, Emperor, 66 *n* 36
Mavor, Sidney “Jenny,” 146, 147, 149, 150–151, 152, 153, 155, 255 *n* 152
May, Alan Nunn, 302
May, Archbishop John L., 563, 897, 899 May, Sr. Ruth Marie, 1046
Maya Indian Missions, Inc., 747
Mayer, Louis, 646
Mayer, Platt and Brown, Chicago, 891 Mayer, Rev. Robert E., 902
Mayerling, 1091, 1116 *n* 16
Mayo, David, 502 *n* 87
McAuley Nazareth Home for Boys, Leicester, Mass., 680
McAuliffe, Bishop Michael Francis, 786, 790, 793, 843
McBride, Fr. Malachy, 1024, 1046, 1077 *n* 87
McCann, E. Michael, 825, 834
McCann, Owen Cardinal, 748
McCarran Committee, 1123 *n* 75
McCarrick, Theodore Cardinal, 663, 675, 753, 757–758, 782, 895, 915 *n* 35, 1022, 1023, 1170
denial of homosexual network in the Church, 752–753, 758
consecration to bishopric by Cardinal Cooke, 758
ordained by Cardinal Spellman, 758 charges of homosexuality against, 758, 762 *n* 74, 1170
McCarron, Michael, 787
McCarthy, Archbishop Edward A., 581, 600 *n* 93
McCarthy, Joseph, Senator, 351 *n* 69, 659, 1122 *n* 73, 1123–1124 *n* 75
“McCarthyism,” 329
McCloskey, John Cardinal, 523, 524, 525, 527, 544 *n* 75, 544–545 *n* 90
McCormack, Bishop John B., 866, 867
McCormick Foundation, 647
McCormick, Matthew, 817–818, 819, 821, 878 *n* 192

McCormick, Fr. Richard, 1048
 McCourt, Malachy, 660
 McDevitt, Kathy, 454
 McDonald, Mr. (President, American Association of the Knights of Malta),
 644, 645 – 646
 McDonnell, Bishop Charles E., 552
 McDonnell, Bishop Charles J., 1170–1171
 McDonnell, Fr. John F., 946
 McDonnell, Bishop Timothy A., 688
 McDowell, Edwin, 655
 McEleney, Fr. John J., 690
 McElroy, Rev. J., 675
 McEntegart, Bishop Bryan, 728 *n* 247 McFadyen, Fr., 822
 McFarland, Bishop Norman F., 915 *n* 35, 935
 McGann, Bishop John R., 778–779, 978, 1025
 McGinn, Rev. Finnian, 935–936
 McGrath, Rev. Thomas, 370
 McGrath, William, 346, 365–366 *n* 278
 McGuire, Rev. Donald, 1170
 McHarry, Mark, 459
McHugh Chronicles, The, 723 *n* 147
 McHugh, Bishop James T., 263 *n* 8, 563, 565, 673, 675, 729 *n* 276, 894–895,
 1162 *n* 79
 Bishop of Camden, N. J., 894–895 Bishop of Rockville Centre, N.Y., 895
 connections to clerical homosexual network, 894–895
 Family Life Office (USCC), Director of, 560, 564–565
 protects clerical sex abusers, 780 protégé of Archbishop McCarrick, 895
 see also *McHugh Chronicles, The*
 McIntyre, James Cardinal, 662, 797, 808
 McKee, Brent, 218
 McKenna, Peter, 365–366 *n* 278
 McKeown, Elizabeth K., 553, 554, 597 *n* 2, 598 *n* 41
 McLaughlin, Bishop Charles B., 777–778
 McLaughlin, Rev. Joseph, 928
 McLaughlin, Patrick, 967
 McLucas, Rev. Fr. James, 1149
 McMahan, Msgr. John, 788

McManus, Bishop James E., 648, 702
 McManus, Bishop William, 563
 McMurry, William, 839, 840
 McNamara, Bishop Lawrence L., 1064
 McNamara, Bishop Martin, 812
 McNaught, Brian, 1031, 1033, 1043
 McNeil, Hector, 324
 McNeill, Rev. John J., 411–412, 495–496, 506 *n* 180, 668, 1011, 1027–1028, 1044, 1048
 McNicholas, Archbishop John T., 641
 McNicholas, Bishop Joseph, 815, 817, 819, 820
 McNichols, Fr. William Hart, 584, 1042
 McQuaid, Bishop Bernard, 523, 524, 525, 527, 528
 McRaith, Bishop John, 1055, 1064
 McShane, Joseph M., 550
 McWhirter, David P., 405, 656
 Meat Rack, The, Fire Island, N.Y., 500 *n* 32
 Meck, Nadezhda Filaretovna von, 243
 Medeiros, Humberto Cardinal, 451, 610 *n* 242, 669, 699, 711, 862, 864, 866, 867, 887 *n* 391, 888 *n* 401, 987 *n* 2
Mediator Dei On the Sacred Liturgy (1947), 1097
 Medjugorje, “Gospa” of, 760 *n* 31
 Meehan, Michael, 836, 882 *n* 263
 Meerloo, Joost A. M., xxvii *n* 36, 478, 501 *n* 54
 Meerscheidt-Hullesem, Herr von, 200
 Melish, Rev. John Howard, 1103
 Melmoth, Sebastian *see* Wilde, Oscar
 Melson, James Kenneth, 437 *n* 153
Memnon, 193
Memoirs (John Addington Symonds), 121, 176, 177, 185
Men Who Beat the Men Who Love Them, 413
 Mendelian theory of human genetics, 387–388
 Mendicant Orders, 63, 74–75
 Mengeling, Bishop Carl F., 781
Menti Nostare On the Development of Holiness in Priestly Life (1950), 575, 1097
 Menzies, Stewart, 320, 327

Mepkin Trappist Abbey, S.C., 795
Meredith. H. O., 352 *n* 79
Merisi, Mike, 451
Merlin, Eugene, 989 *n* 42
Merrick, Jeffrey, 287 *n* 632
Merrill, George, 271 *n* 354
Merritt, Tahira Khan, 683
Merry del Val y Zulueta, Raphael
Cardinal, 619, 620–622, 623, 627, 640, 645, 716 *n* 29, 716–718 *n* 30
ancestral background, 620
cause for canonization, 718 *n* 30 enters the Accademia dei Nobili
Ecclesiastici, 620
Nord und Sud, accusations of homosexuality against, 621, 716 – 718 *n* 30
Secretary of State, 621, 623, 1092 spiritual director for boys of the
Trastevere, 620, 627
Vatican Pro-Secretary, 621, 1090, 1091
William Cardinal O’Connell, friendship with, 620–621, 627, 633 Merton,
Thomas (Fr. Lewis), 1032, 1042 Merz, Fr. Dan, 786
Messina (Italy), Archdiocese of, 1145
Methodist Federation for Social Action, 1105
Methuen, Messrs. (London), 163
Metz Accord, 1112, 1135–1136,
1159–1160 *n* 34
Metz, Diocese of, 1112
Metz, Fr. Ken, 831
Metzger, Bishop Sidney Matthew, 703
Mexico, 556, 1094
Meyer, Albert Cardinal, 559, 1147
Meyerfeld, Herr, 163
MGM (Metro-Goldwyn-Mayer) Studios, 646 – 647, 723 *n* 145
Miailovich, Robert, 1914
Miami Herald, 581, 781, 782
Miami, homosexual subculture, 390, 581
Miami. Archdiocese of, 581, 777, 783
Micara, Clemente Cardinal, 1119 *n* 41
Michaelis, Johann David, xi
Michelangelo, 154

Mickiewicz, Adam, 174, 268 *n* 338
Midwest Institute of Christodrama, 831–832
Miech, Robert J., 827
Mieli, Mario, 502 *n* 74
Migge, Antonio, 153, 171
Mikhailsky, Sigmund, 336–337
Milan (Italy), Archdiocese of, 1132, 1135, 1142–1145
Milan, University of, 1135
Miles, Rev. and Mrs., 134, 137
Miles, Frank, 134, 136–137, 140, 145
Milham, Jim, xvii, 478
Milhaven, John Giles, 1039
Milk, Harvey, 453
Millais, John Everett, 134
Millenari, the, 896, 1103, 1114, 1124 *n* 80
Miller, Edith Starr (Lady Queensborough), 1117 *n* 19
Miller, Jeanne (aka Hilary Stiles), 774, 902 – 903
Miller, Rev. Louis E., 837
Miller, Tom, 902
Milton, Joyce, xxi, 298
Milwaukee AIDS Project, 824
Milwaukee Journal Sentinel, 825, 828, 830, 833
Milwaukee, Archdiocese of, 774, 823–828, 830–834
Milyukova, Antonina, 241– 242, 292 *n* 736
Mindszenty, József Cardinal, 1150–1151
Ministry/USA: A Model for Ministry to the Homosexual Community, 985
Minkler, Fr. John, 671–672, 729 *n* 262
Minley Manor, Hampshire, 313
Mir Iskusstva (The World of Art)
Movement, 240
Miracle, The, 646
Mirari Vos On Liberalism and Religious Indifferentism (1832), 518
Mirguet, Paul, 238
Miserentissimus Redemptor On Reparation to the Sacred Heart (1928), 1100
Misfits — A Study of Sexual Outsiders, The, 376
Mission Church of San Francisco de Asis, Santa Fe, 584
Missionaries of Charity, 1170

Missionaries of the Precious Blood, 925
 Missionaries of the Sacred Heart and the Virgin of Sorrows *see* Legionaries of Christ
 Missionary Sisters of the Sacred Heart, 541 *n* 47
 Missionary Society of St. Paul the Apostle *see* Missionary Sisters of the Sacred Heart
Mit Brennender Sorge On the Church and the German Reich (1937), 1093
 Mitchell, Peter Chalmers, 350 *n* 67
 Mithras, cult of, 21
 Mitrokhin, Vasili N., 1109–1110, 1111, 1113, 1128 *n* 124
 Mitzel, John, 466 *n* 68
 Mobile, Ala., Diocese of, 778
 Modell, Fr. Carl, 897
 Modernism, heresy of, 306, 516, 534–538, 627, 1090, 1092
 condemnation by Pope Pius X, 534–538, 1092
 Oath Against Modernism *see Sacrorum antistitum*
 Modin, Yuri, 331, 356 *n* 119
 “Moffie,” (Afrikaan), 2.
 Mohave Indians, xxv *n* 10
 Mohr, J. W., 446
 Mohr, Richard, 481
molly, *mollies*, 93, 94, 115, 190
 molly house (England), 93, 94
 Molly House Trials, 92–94
 Molody, Konon Trofimovich, *see* Lonsdale, Gordon
Moltke vs. Harden, 213–214
Moltke vs. Harden (retrial), 215
 Moltke, Helmuth von, 285 *n* 580
 Moltke, Lily (Elbe) von, 213, 215
 Moltke, Kuno von, 208, 210, 211, 213–217
 Mondale, Walter “Fritz,” 566
 Money, John, 587, 588, 590, 608 *n* 229, 614 *n* 244
 Moneyrex, 1146
Monk Swimming, A, 660
 Montalvo, Archbishop Gabriel, 761 *n* 52, 799, 821, 838, 852–853, 861
 Montavon, William, 554
 Montefiore, Rev. Hugh W., 493–494

Monterey, Calif., Diocese of, 808, 810
Montgomery, Br. Robert, 948
Montgomery, Field Marshall Bernard, 313, 365 *n* 272
Montgomery, Hugh, 313, 346, 1153, 1154
Montgomery, Hugh Maude de Fallenberg, 365 *n* 272
Montgomery, Peter, 313, 340, 345, 346, 373, 1153
Montgomery-Massingberd, Field Marshall Archibald, 365 *n* 272
Montini, Francesca Buffali, 1138
Montini, Francesco, 1138
Montini, Giorgio, 1130, 1138
Montini, Giovanni Battista *see* Paul VI, Pope
Montini, Giuditta, 1130, 1138
Montini, Lodovico, 1138
Montraikul, Renee-Pelagie de, 227
Montraikul, Anne de (Lady Anne), 228
Moon, Tom, 431 *n* 26
Mooney, Archbishop Edward, 641
Moor, Norman, 176–177, 237, 272 *n* 364
Moore, Chris, 365–366 *n* 278
Moore, Bishop Emerson, 579, 663–665, 668
Moore, G. E. (George Edward), 353 *n* 80
Moore, John D. J., 655
Moore, Fr. Tom, 574
Moore, Fr. Thomas Verner, 587
Moran, Fr. Gabriel, 919, 987 *n* 2, 1028, 1040
Morel, Bénédict A., 231, 289 *n* 673
Morello, Fr. Andres, 963 – 964
Moreno, Bishop Manuel Duran, 568–569, 804–805, 807
Morin, Stephen F., 1032
Morley, Patricia, 768 – 769, 772, 774, 775, 777, 869 *n* 21
Morley, John, 869 *n* 21
Mormando, Franco, 76, 77
Morneau, Bishop Robert F., 1064
Morning Freiheit, 1106
Morning Star Community, Kansas City, Mo., 1008
Moro, Aldo, 1139, 1171
Morosini, 82

Morris, Robert, 776
 Morrison, John, 829–830
 Morrison, Rev. Harry, 582
 Morrissey, Rev. Paul, 1007
 Morse, F. W., 137
Mortalium Animos On Religious Unity (1928), 1093
 Moscow, homosexual center, 242, 312, 313
 Mossad (Mossad Letafkidim
 Meouychadim), 296, 333, 360 *n* 197
 Mother of Good Council Parish,
 Milwaukee, 826
 Mother (Blessed) Teresa of Calcutta, 1170
 Mother's Watch, Baltimore, Md., 712
 Mott, Fr. James, 745–746, 760 *n* 18
 Moul, Michele, 917 *n* 81
 Mount St. Bernard Seminary, Dubuque, Iowa, 944, 945, 946
 Mount St. Joseph, Cork, Ireland, 785
 Mount St. Mary of the West (Athenaeum), Cincinnati, Ohio, 706, 796, 897
 Mount St. Mary's College, Brentwood, Calif., 797
 Mount St. Mary's College and Seminary, Emmitsburg, Md., 513, 587, 707
 Mount St. Paul College, Waukesha, Wis., 982, 1001 *n* 263
 Mouton, Ray, 590, 608–609 *n* 232
 Movement for Sexual Purity, 249 *n* 62
 Moverley, John, 118
 Mueller, Bishop Joseph M., 946
 Mueller, Sue, 766–767, 768, 869 *n* 16
 Mugavero, Bishop Francis John, 666–667, 739, 779, 796, 1012, 1034, 1157
 Bishop of Diocese of Brooklyn, 667, 1012
 charges of homosexuality against, 667
 seminary training and ordination, 666
 support for New Ways Ministry, 667, 1022, 1025, 1034
see also St. Matthew Community Muggeridge, Malcolm, 334
 Muggeridge, "Kitty," 334
 Mulcahy, Sr. Christine, 1046, 1062, 1063, 1064, 1077 *n* 87
 Muldoon, Msgr. Brendan, 784
 Muldoon, Bishop Peter, 550, 552, 553
 Mulholland, Brendan, 339

Mullen, Fr. John, 626, 630, 631, 632
 Mulligan, Msgr. James, 1024, 1070
 Mullins, Fr. Lawrence, 813
 Mullins, J. Michael, 875–876 *n* 151
 Mundelein Seminary, St. Mary of the Lake, Ill., 896, 902
 Mundelein, George Cardinal, 556, 624, 715 *n* 2, 892
 Mungret College, Ireland, 785
 Munkelt, Rev. Richard A., 954, 994 *n* 137
 Munoz Marin, Luis, 648
 Münzenberg, Willi, 317
 Murat, Jacques, 1154
 Murder, Inc. *see* Planned Parenthood
 World Population
Murky Waters of Vatican II, The, 1096
 Murphy, Bianca Cody, 435 *n* 104
 Murphy, Kevin J., 940
 Murphy, Lawrence R., 721 *n* 120
 Murphy, Bishop Philip Francis, 1064
 Murphy, Bishop Thomas, 1053
 Murphy, Bishop William F., 867
 Murray, Douglas, 162
 Murray, Rev. John Courtney, 559
 Murray, Fr. Paul, 607 *n* 221
 Murtagh, Fr. James, 795
 Musacchio, Rick, 788
 Mussolini, Benito, 1140, 1146
 Muthig, Msgr. John, 894
 Myers, Br. Anthony, 1169
 Myers, Archbishop John, 1170
My Father and Myself, 352 *n* 79
My Life (Havelock Ellis), 188
Mystici Corporis On The Mystical Body of Christ (1943), 554, 1096
 Mysticism, Eastern, 402, 484, 486, 1092
 Naidoo, Archbishop Stephen, 748
 NAMBLA (North American Man/Boy Love Association), xiv, 450–452, 453, 454, 455, 460, 465 *n* 53, 864, 499 *n* 12, 660, 862–863
 founding of , 450–451, 862–863 political objectives and goals, 451 campaign to abolish age of consent, 451, 452–453

NAMBLA Bulletin, 451, 465 *n* 55
 Nangle, Richard, 885 *n* 324
 Nantes, Abbé Georges de, 1142–1143, 1155, 1167 *n* 123
 Napoleon I, Emperor (Bonaparte), 221–223, 229, 230
 Napoleon III (Louis Bonaparte), 231
 Narcissus, narcissism, 162, 205, 233, 234, 235, 298, 371–372, 376
 NARTH (National Association for the Research and Treatment of Homosexuality), 379, 394 *n* 88
 Nashville, Tenn., Diocese of, 786, 788
 Nason, Richard, 875 *n* 134
 Natale, Br. Joseph, 1126–1127 *n* 110
 Nathan, Ernest, 718 *n* 30
 National Assembly of Religious Brothers, 922, 1020
 National Assembly of Religious Women, 1040
 National Association for the Research and Treatment of Homosexuality *see* NARTH
 National Association of Catholic Diocesan Lesbian and Gay Ministries (NACDLGM), 582, 837, 1065, 1071
 National Association of Diocesan Directors of Campus Ministry, 798
 National Catholic [NC] News Service, 554, 562, 751, 894
 National Catholic AIDS Network (NCCB,USCCB), 581, 582
National Catholic Reporter, 604 *n* 164, 1011, 1012, 1016, 1053, 1060, 1063, 1070
 National Catholic War Council (NCWC), 549–552, 597 *n* 2
 National Catholic Welfare Council (later Conference) (NCWC), 552–561, 598 *n* 41, 627, 892, 893
 Administrative Board, 553, 554, 555, 557
 Communist infiltration of, 1108–1109, 1127 *n* 113
 “Explosion or Backfire” (1959), 558 Family Life Bureau, 444, 555, 558 Laws and Legislation Department, 553
 name change (1922), 598 *n* 41 News Bureau, 554
 Social Action Department, 553, 556 *see also* National Catholic War Council
 National Center for Gay Ministry, Milwaukee, Wis., 985

National Conference of Catholic Bishops (NCCB), 557, 561, 562–564, 565–566, 581, 582, 583, 586, 595–596, 598 *n* 41, 608–609 *n* 232, 667, 668, 672, 741, 764, 769, 774, 776, 783, 798, 841, 842, 843, 845, 1003, 1010, 1012, 1018, 1048, 1052, 1053, 1057, 1060, 1065, 1067, 1069–1070, 1073, 1099, 1127 *n* 113 Ad Hoc Committee of the Catholic Common Ground Initiative, 823 Ad Hoc Committee on Charismatic Renewal, 798 Ad Hoc Committee on Sexual Abuse, 746, 847, 857, 867, 988–989 *n* 34 Administrative Board (Committee), 583, 798, 823, 843, 897–898, 1067, 1070 AIDS ministries, 583–584, 1039, “Always Our Children,” 583, 605 *n* 187, 1065, 1067, 1069, 1070 “Called to Compassion and Responsibility: A Response to the HIV/AIDS Crisis,” 899–901 “The Challenge of Peace: God’s Promise and Our Response” (1983), 893 clerical sex abuse policies, 608–609 *n* 232, 764 Committee for Health Affairs, 672 Committee for Priestly Life and Ministry, 672, 835, 843, 855 Committee for Human Values, Marriage and Family, 668 Committee on Budget and Finance, 672 Committee for Ecumenical and Interreligious Affairs, 823 Committee on the Liturgy, 823 Committee on Priestly Formation, 575 Committee on the Selection of Bishops, 563 connections to the Homosexual Collective, 507, 561, 563, 565–566, 581, 582, 583, 586, 672, 764, 914 *n* 26, 1010, 1018, 1065, 1067, 1070, 1073 creation of episcopal national office, 562, 892, 895 “The Government and Birth Control.” (1966), 564 in-house homosexual network, 565–566, 583, 740, 741, 769, 774, 798–799, 823, 892, 893, 894, 895, 896, 897–899, 902, 914 *n* 26 *Kansas City Star* series on “gay” priests, negative reaction to, 595 – 596 liberal policies of, 564 “The Many Faces of AIDS: A Gospel Response,” 897–901 National Advisory Council, 798 Office of Communications, 595 organizational structure, 562 population control policies, shift in favor, 564 Secretariat on Doctrine and Pastoral Practices, 582 Secretariat on Family, Laity, Women and Youth, 582, 798 seminary “reform,” 575 support for New Ways Ministry, 1069, 1070 “To Live in Christ Jesus — A Pastoral Reflection on the Moral Life,” 1010, 1038, 1058

National Coalition of American Nuns (NCAN), 1005, 1037
 National Conference of Catechetical Leadership, 798
 National Conference of Catholic Charities, 549
 NCCB/USCC *see* National Conference of Catholic Bishops and United States Catholic Conference
 National Conference of Vocation Directors of Men, 1040–1041
 National Council of Churches (NCC), 485, 1105
 National Council of Community Churches, 485
 National Council of the Churches of Christ, 485
 National Ecumenical Coalition, Inc. (NEC), 1018
 National Federation of Priests' Councils (NFPC), 984, 985
 National Gay Task Force (NGTF), 656, 1016
 National Guild of Catholic Psychiatrists, 611 *n* 242
 National Institute of Mental Health (NIMH), Washington, D.C., 1011, 1013
 National Institutes of Health (NIH), Washington, D.C., 476, 586, 695
 National Lesbian and Gay Journalists Association, 452
 National Lesbian Day, 454
 National Negro Congress, 1104
 National Organization for Women (NOW), 1022
 National Pedophile Workgroup (LWGP), Netherlands, 458, 467 *n* 78
 National Research Council, 602 *n* 124
 National Security Act of 1947 (U.S.), 306
 National Sex and Drug Forum, San Francisco, 574, 585
 National Shrine of the Immaculate Conception, Washington, D.C., 841–842
 National Workgroup — Child Adult Relations (LWG-JORis), Netherlands, 458
 naturalism, 521
 natural law, 33, 64 *n* 3, 573, 900, 1033, 1039
Natural Law of Love, The, 409
 Navarro-Valls, Joaquin, 753, 1052
 Nazism (National Socialism), 207, 284 *n* 559, 284 *n* 560, 557, 1094,
 Neale, Archbishop Leonard, 516
 Nealy, Kevin, 907, 911
 necrophilia, 137
 Nelson, J. O., 160–161, 163
 Nelson, Ronald, 432 *n* 36

Neoplatonist Hermeticism, 486
nepotism, role in the Papacy, 95, 96, 97, 101
Neri, Saint Philip Romolo, 709
Nero (Claudius Caesar Augustus Germanicus), Emperor, 22, 23, 30 *n* 98, 30 *n* 102
Nessler, Frederic W., 817, 820
Netherlands Institute for Socio
Sexological Research
Netherlands Society for Sexual Reform, 1049
networking, process of, 295, 739–740, 741
Neuhaus, Fr. Richard John, 1000–1001 *n* 250
Neumann, Saint John N., 520, 714
Nevins, Rev. Albert, 723–724 *n* 154
New Age Movement, 486, 938
Newark, N.J., Archdiocese of, 1023, 1170–1171
“NewChurch,” 561, 895, 1089–1090, 1093, 1095, 1098, 1099, 1119 *n* 38, 1130, 1133, 1149
New Creation Series, 606–607 *n* 211, 814, 824
New Criterion, 314
“New Deal,” 551, 1101
Newdigate Prize, 136, 175–176
Newell, Bishop Hubert M., 843, 844, 845
Newgate prison, 160
Newlove, Henry, 122–124, 126
Newman Center, Youngstown State University, 1020–1021
Newman Club, Worcester State College, 705
Newman, John Henry Cardinal, 132, 250 *n* 74, 251 *n* 93, 268 *n* 355, 709
Newman School for Boys, Lakewood, N.J., 676
“NewMass,” 561, 572, 577, 1097
New Orleans, Archdiocese of, 559, 866
New Orleans Family Life Office, 559
Newport Navy homosexual scandal, 721 *n* 120
“New Priest,” “NewPriesthood,” 561, 572, 577, 1149
“NewTheology,” 572
Newton, Arthur, 123, 124, 127–128
Newton, Esther, 500 *n* 32
New Ways Ministry, xv, xvii, xx, 476, 485, 583, 586, 592, 605 *n* 187, 667,

713, 740, 745, 780, 806, 842, 909, 920, 986, 1003–1004, 1008–1009, 1010, 1011–1025, 1026, 1029, 1032, 1037, 1040, 1041, 1042, 1044, 1046, 1048, 1051, 1053, 1054, 1058, 1060, 1062, 1064, 1070, 1071, 1072, 1099
American bishops support of, 1064, 1069, 1070
Bishop Gumbleton awarded “Bridge Building Award,” 1065 clerical pederasty, lack of interest in victims, 1041, 1047
conferences, seminars and workshops, 1010–1011, 1014–1015, 1018–1019, 1020–1021, 1023, 1025, 1031, 1032, 1053, 1054–1060, 1065, 1072
Dignity, close relationship with, 1009, 1011, 1012, 1014, 1017–1018, 1022, 1072, 1075 *n* 30 founding of, 1003, 1010, 1011, 1041 funding of, 1011–1012, 1013–1015 Maida Commission investigation of, 1062–1065
primacy of political action, 1003–1004, 1016–1017, 1018–1021, 1042, 1048, 1052–1053, 1060
publications of, 1014, 1015–1016, 1026, 1031, 1033, 1042, 1046, 1053
undermining of Catholic Church teachings, 1003–1004, 1008, 1010, 1011, 1012, 1015, 1016, 1018, 1019, 1020–1021, 1023, 1025, 1026, 1031, 1032, 1033, 1042–1048, 1051–1053, 1054–1060
Vatican investigation of, 1021–1022, 1023–1025
see also Maida Commission *also* Gramick, Sr. Jeannine *also* Nugent, Rev. Robert
New World Order, 1150, 1123 *n* 75, 1127 *n* 110
New York, Archdiocese of, 556, 579, 641–643, 652, 653–654, 659, 662, 663, 664, 668, 722 *n* 138, 778, 841, 862, 865, 891, 899, 1016, 1025, 1038, 1054
New York Catholic Conference, Public Policy Committee, 612 *n* 242
New York City, homosexual subculture, 390, 407, 411, 653, 725 *n* 177
New York Native, The, 495
New York Society for the Suppression of Vice, 187
New York State Teachers’ Union, 1107
New York Times Book Review (NYTBR), 654–655, 661, 706
New York Times, 655, 661, 664, 775, 781, 787, 867, 1011, 1025
New York University, 664, 987 *n* 2, 1107

New York University School of Law School
New Yorker, 833
Nicolaites, 37
Nicholas II, Czar of Russia, 206–207, 283 *n* 557
Nicholas II, Pope, 59
Nicholas V, Pope, 96
Nicholl, Charles, 88
Nichols, Jack, 472
Nicols, John, 90
Nicolson, Harold, 322, 323
Nieberding, Rev. Robert, 838
Niederauer, Archbishop George, 1171
Niedergeses, Bishop James, 786
Niehaus, Richard, 901
Nielson, Lavina, 652
Nietzscheism, Nietzschean, 189, 200 “Night of the Longknives,” 315
Nigro, Samuel, xxviii *n* 60, 372, 373, 375, 404
Nikodim, Metropolitan (Rotow), 1111
Nikolai I, Czar of Russia, 238
Nikolai, Metropolitan (Yarushevich), 1110
Nilan, Bishop John J., 549, 552
Niolon, Richard, 413, 435–436 *n* 112
Nist, Bill, 713
Noaker, Patrick W., 789–790, 845
Nobile, Philip, 656
Noble and Holy Order of the Knights of Labor, 526, 527
Nolan, Hugh J., 511
Non Abbiamo Bisogno On Catholic Action in Italy (1931), 132, 639–640, 721–722 *n* 133, 1118 *n* 34
Norbertine Order, 1007
Nord und Sud, 621–622, 716–718 *n* 30
Nogara, Bernardino, 1162–1163 *n* 81
Normandy Pedophile case (France) 224
Norplant, 565
“Notification from the Congregation for the Doctrine of the Faith Regarding Sr. Jeannine Gramick, SSND and Father Robert Nugent, SDS” (1999), 1069–1072

North American College, Rome, 514, 526, 530, 531, 540 *n* 33, 581, 589, 618, 619, 620, 622, 625, 626, 635, 650, 668, 688, 698, 705, 707, 741, 810, 834, 890 underground AIDS-testing program, 581
North American Liturgical Conference (1956), 693
North American Man/Boy Love Association *see* NAMBLA
North London Press, 125
NATO (North Atlantic Treaty Organization), 303, 325, 330, 337
Northside Cemetery, Pittsburgh, 714
Norton, Rictor, 176, 273 *n* 382
Norwich, Conn., Diocese of, 681
Notre Dame Church, Southbridge, Mass., 677
Notre Dame College, Md., 1005, 1009
Notre Dame, University of, 559, 696
Novara (Italy), Diocese of, 1143–1144
Novus Ordo Missae, 1097, 1148, 1149, 1164–1165 *n* 91, 1165 *n* 92
Noyes, Arthur P., 444
Nugent, Rev. Robert, 476, 485, 583, 605 *n* 187, 667, 713, 740, 745, 780, 842, 986, 1003, 1007–1010, 1012, 1013, 1014, 1015, 1017, 1018, 1019, 1020, 1021–1024, 1025–1026, 1030–1031, 1032, 1037, 1042–1048, 1051–1053, 1054–1061, 1065, 1066–1072, 1073, 1075 *n* 30
clerical background, 1007–1008 co-founder of New Ways Ministry, 1010, 1012
co-founder of Center for Homophobia Education, 1021, 1025, 1053, 1054, 1055
co-founder of Catholic Parents Network, 1021, 1065, 1066–1067 co-founder of Catholic Coalition for Gay Civil Rights, 1019–1021 homosexuality of, 1014, 1022 claims support of U.S. bishops and religious orders, 1064 clerical pederasty, lack of interest in victims, 1047
ministry of AIDS-infected priests, 1046
Modernist views of, 1023, 1043, 1044–1045, 1048, 1055
pro-homosexual writings, speeches and activities of, 1026, 1030–1031, 1032, 1042, 1043–1048, 1051–1053, 1060, 1064, 1065, 1066–1067, 1069
promotion of goals and agenda of Homosexual Collective,

1007–1008, 1010, 1014–1015, 1017, 1018, 1021–1023,
 1025–1026, 1032, 1047
 support for “open marriages” for married homosexuals, 1047
 Quixote Center, incorporator of, 1009, 1010
 sabbatical at Catholic University of Louvain, Belgium, 1060–1061 subject of
 investigation by Maida Commission, 1023–1025,
 1060–1065
 support for homosexual “holy unions,” 1043, 1051
 support for “gays” in priesthood and religious life, 1047–1048 Vatican
 directives (1983) ignored, 1022–1023, 1025, 1058
 Vatican investigation by CICL and CDF follow-up to Maida
 Commission, 1065–1066,
 1067–1072, 1073
 signs *Profession of Faith*, 1072 *see also* New Ways Ministry *also* Gramick,
 Sr. Jeannine
 Nussbaum, Martha, 25 Nye, David, 935
 Oakland, Diocese of, 582 –583
 Oblates of Mary Immaculate, 741–742, 858, 919–920, 921, 988 *n* 27,
 1019–1020
 Oblates of St. Francis de Sales, 747, 919–920, 1006, 1019
 Oblate Sisters of Providence, 543 *n* 67
 O’Boyle, Patrick Cardinal, 603 *n* 135, 662, 710
 O’Brien, Fr. Arthur, 770
 O’Brien, Bishop Thomas J., 568, 569, 570, 601 *n* 106
 O’Brien, Msgr. Thomas J., 846, 847, 848
 O’Brien, William, 246 *n* 12
Observer, The (London), 170, 312
 Ocamb, Karen, xiv, 452
 O’Carroll, Tom, 460
Occult Theocracy, 1117 *n* 19
Occult World, The, 488
 Occultism, 209, 488, 938
 Occult practices, homosexual affinity for, 411, 484, 486, 702, 856, 905 *see*
also OTO
 Ochoa, Fr. Xavier, 799, 800
 O’Connell, Bishop Anthony, 785–796, 843, 846
 Bishop of Knoxville, 786

Bishop of Palm Beach, 786, 867 birth in Ireland and immigration to U.S., 785
priest of Diocese of Jefferson City, Mo., 785
pederast crimes at St. Thomas Seminary, 785–786, 787, 789–795 resignation,
787
Trappist Monastery, life at, 795
O’Connell, Brigid, 616, 618
O’Connell, Bishop Denis J., 527, 530, 531, 552, 619
O’Connell, Rev. James Percival Edward, 622–623, 624, 625, 628–632, 720 *n*
93
O’Connell, Matthew, 622
O’Connell, William, 622
O’Connell, Fr. William C., 675, 729–730 *n* 278
O’Connell, William Henry Cardinal, 507, 549, 551, 552, 597 *n* 2, 598 *n* 41,
615–633, 635, 636–637, 650, 651, 676, 688, 689, 694, 697, 699, 714, 720 *n*
93,
724–725 *n* 165, 739, 1115, 1169 Bishop of Diocese of Portland, Maine, 622 –
623
Coadjutor and Cardinal of Boston Archdiocese, 623 – 627
death of, 633
family background and early death of father, 616
Fr. David Toomey, problems with, 629–630
Fr. Francis Spellman, hatred for, 628, 636–637, 640
Fr. James O’Connell and
“marriage” scandal, 623, 624, 628–633, 720 *n* 93
graduation from Boston College, 618
homosexuality of, 616–617, 627, 630, 632
murder in the Boston Chancery, 633
North American College, Rome, 618, 619, 622
Pope Benedict XV, confrontation with, 631, 632
Raphael Merry del Val, friendship with, 619–620
“sewing circle” incident, 617 Sulpician Order in Boston, hatred for, 616–617,
626, 699
William Dunn, problematic friendship with 618–619, 627–628, 630
O’Connor, Brian F., 567–568
O’Connor, Fr. John F., 505 *n* 151, 903,
948–951, 952, 993 *n* 119
O’Connor, John H., 764, 768–769, 868 *n* 2,

869 *n* 21

O'Connor, John J. Cardinal, 655, 664, 671,
743, 779, 865, 899, 1025

O'Connor, Bishop William A., 818–820 *Octopus: The Long Reach of the
Sicilian*

Mafia, 295

Oddfellows in the Politics of Religion, 718

n 30

Oddi, Silvio Cardinal, 767, 868 *n* 16 Oddo, Thomas, 1017

Odoacer, King, 44

O'Donnell, Bishop Edwin, 759 *n* 11 O'Donoghue, Rev. Brendan, 699–702

Oestreich, Thomas, 56

Offenses Against the Person Act
(England), 115

Office for Black Ministries, N.Y., 664

Office for Outreach to Sexual Minorities, Archdiocese of Boston, 451 *n* 451

Office of the Night (Florence) 72, 77–79

Office of the Night (Venice), 82

Officials Secrets Act (Britain), 331, 339, 361 *n* 211

Ogdensburg, N.Y., Diocese of, 796

O'Grady, Camille, 573

O'Hara, Scott, 437 *n* 153

O'Hern, Fr. Charles A., 635

O'Keefe, Bishop Gerald, 1064

O'Keefe, Rev. Thomas, 813

Old Boys' Club (clerical), 1138

Old Boys' Club (Eastern Establishment, U.S.), 306, 349–350 *n* 65

Old Boys' Club (Great Britain), 319, 322, 324, 329, 339, 341

Old Kentucky Home High School, Bardstown, 835

O'Leary, Bishop Thomas, 676, 677

Olsen, Eileen, 1009

O'Malley, Archbishop Sean Patrick, 795, 866, 921

onanism, 181, 227, 234

O'Neel, Brian, 799

120 Days of Sodom, The, 229

O'Neill, Fr. Leo, 684

O'Neil, Robert, 651

*****ebook converter DEMO Watermarks*****

ONE Magazine, 471
One Touch of Venus, 652, 725 n 174
One-Handed Histories, 415
On My Honor: Lesbians Reflect on Their Scouting Experience, 454
Oosterhuis, Harry, 283 n 551
“open marriages,” 555, 1047
“open secret,” definition of, 615
Open Secret — Gay Hollywood 1928–1998
Operation Gold (Berlin) *see* Berlin Tunnel
“Operation Paperclip,” 1140
Operation Silver (Vienna) *see* Berlin Tunnel
Optatam Totius Decree on Priestly Training (1965), 575
Opus Dei, 614 n 246, 975, 999 n 223, 1052, 1097, 1169
Orange Order (Protestant), 345
Orange Register (Diocese of Orange, Calif.), 935
Orange, Calif., Diocese of, 810, 935
Oratorians of St. Philip Neri, 709–710, 920, 1138
Order for the True Life, 205
Order of Chaeronea, 251 n 86
Order of Friars Minor, Capuchins *see* Franciscan Order
Order of Our Lady of Mt. Carmel *see* Carmelite Order
Order of Preachers *see* Dominican Order
Order of St. Benedict, Benedictines, 135, 514, 587, 601–602 n 112, 702, 805, 812, 814, 822, 823, 828–830, 834, 835, 919–920, 921, 1020, 1097
Order of St. Jerome, 956
Order of St. Sulpice *see* Sulpician Order
Order of the Star of the East, 489
Ordo Sabbati Sancti instaurati, 1095
Ordo Templi Orientis *see* OTO
organized crime, involvement in
Homosexual Collective, 409, 414, 415, 502 n 74, 659, 725–726 n 184
Orlando, Fla., Diocese of, 778
Orlov, Alexander, 296, 347 n 6
Orsini, Giovanni Giordano, 97
Orwell, George (Eric Blair), 307, 369
Osborne, Clarence, 459–462
career as pederast, 459, 461 grooming techniques of, 459 profile of victims,

459

suicide of, 461

Osborne, Francis Godllopin D'Arcy, 1141

Oscar Wilde (Richard Ellman), 131, 249 *n* 64

Oscar Wilde and His Mother A Memoir, 186

Ostpolitik, 1137

Ostrovsky, Victor, 296, 362 *n* 225

Oswald, Rev. Ted, 601 *n* 100

Oswald, Wilhelm, 203

OTO (Ordo Templi Orientis), 489, 498 *n* 12, 1092–1093, 1117 *n* 19

O'Toole, James, 616, 617, 618, 620, 622, 623, 624, 625, 626, 628, 629, 631

Ott, Eugen, 364 *n* 261

“Otto,” Deutsch, Arnold, 314

Ottaviani, Alfredo Cardinal, 999 *n* 225, 1137, 1139

Our Lady Co-Redemptrix Seminary, La Reja, Argentina, 963

Our Lady Immaculate Church, Athol, Mass., 699

Our Lady of Fatima Chapel, Hawaii, 768, 769

Our Lady of Fatima Parish, Worcester, Mass., 702

Our Lady of Lourdes, Worcester, Mass., 849 – 850

Our Lady of Mt. Carmel, Worcester, Mass., 705

Our Lady of the Lakes, Oquossoc, Maine, 744

Our Lady of the Rosary, Sabattus, Maine, 744

Our Lady of the Rosary, Spencer, Mass., 699, 700, 701

Our Lady Queen of Angels Seminary, San Fernando, Calif., 797–798, 803, 804, 805, 807, 808, 875 *n* 134, 876–877 *n* 164

Our Lady Star of the Sea Church, Cape May, N.J., 675

Our Sunday Visitor, 707, 708

Out (Magazine), Pittsburgh, Pa., 709

Out of Bondage, 1125 *n* 94

OutCharlotte, 477

“outing,” 479, 481–482, 502 *n* 87, 615

Outing: Shattering the Conspiracy of Silence, 481, 697

Outrage (London), 389, 472, 1171 *see also* Tatchell, Peter

O Vatican! A Slightly Wicked View of the Holy See, 1154

“over-population,” 185, 362–363 *n* 234 *see also* population control

Owensboro, Ky., Diocese of, 1055

“Oxbridge,” 301, 306, 307, 320

*****ebook converter DEMO Watermarks*****

Oxford Movement, 518
Oxford spy ring, 350 *n* 67
Oxford, University of (England), 85, 142, 146, 159, 306, 340
Pacelli, Carlo, 639
Pacelli, Elizabetta, 639
Pacelli, Ernesto, 1118 *n* 38
Pacelli, Eugenio Maria Giuseppe Giovanni
Cardinal *see* Pius XII, Pope
Pacelli, Felice, 1118 *n* 38
Pacelli, Filippo, 1118 *n* 38
Pacelli, Giulio, 639
Pacelli, Marcantonio, 639, 1118 *n* 38 Packenham pub, London, 321
Paedophile Information Exchange (PIE),
England, 460
Page, Bruce, 300
Page, Rev. Msgr. Raymond J., 677, 678,
679–681, 697–698, 699–700, 707
Page, Tina S., 854
Pall Mall Gazette (London), 115, 139
Palladius, 43
Palm Beach Post, 781, 788, 795
Palm Beach, Fla., Diocese of, 675, 777,
778–788, 789, 790, 792, 795, 866, 1069 Panati, Charles, 476
pantheism, 486, 521
Papal Audience Office for American
Bishops, Rome, 705
Papal Conclaves:
of 1503, 97
of 1522, 98
of 1523, 98
of 1903, 534, 1090–1092, 1093 of 1958, 1141, 1158 *n* 17
of 1963, 1155, 1164 *n* 87
Papal Consistories, 1156 *n* 18, 1161 *n* 63 of 1550 (secret), 101
of 1893 (secret), 1117 *n* 17
of 1923 (secret), 1134

of 1929 (secret), 638
 of 1946, 1097
 of 1952 (secret), 1141
 of 1953, 1097, 1161 *n* 63
 of 1958, 1132
 of 1973, 1133
 Papal Foundation, 809 – 810
 Papal Infallibility, definition and doctrine of, 290 *n* 680, 522–523, 524
 Papal chamberlain, 1166 *n* 115
 Papal legate, role of, 530–531
 Papal States, 518, 524, 1094
 Paragraph 143 (Prussian Code), 191, 195, 196
 Paragraph 175 (Code of German Reich), 116, 195, 199, 200, 201, 203, 207, 211, 213, 214, 215, 217–218, 280 *n* 493 Paragraph 218 (Germany), 201
 Parents and Friends of Lesbians and Gays (PFLAG), 477, 483, 502 *n* 91, 1014, 1022, 1066–1067
 Parke, Ernest, 125–127, 130
 Parker, Charles “Charlie,” 146, 147, 149, 150, 152, 153, 155, 156
 Parker, William, 146, 153, 155
 Parkhill, Sheila, 759 *n* 7
 Parliament for the World’s Religions (1993), 694
 Paris, European homosexual center, 219, 242
 Parnell, Charles Stewart 262–263 *n* 225 Parocchi, Lucido Maria Cardinal, 620 *Partita Popolare Italiana* (PPI), 1094, 1130, 1131
 Partridge, Ralph, 352 *n* 79
 Pascal (Capuchin monk), 219
 Pascal Hair Salon, Paris, 146
 Pascal, Roy, 307
 Pascalina, Mother (Josefine Lehnert), 639, 640–641
Pascendi Domini Gregis On the Doctrines of the Modernists (1907), 536–537, 537, 553, 1089
 Paskiewicz, Patrick, 356 *n* 118
Pasolini Requiem, 438–439 *n* 173
 Pasolini, Pier Paolo, 420, 438–439 *n* 173 Passionist Order, 169, 812
 Pasternak, Bruce, 613 *n* 242
Pastor aeternus First Dogmatic Constitution on the Church of Christ (1870), 523–524
 *****ebook converter DEMO Watermarks*****

Pastoral Letters and Statements of the American Catholic Bishops
 Pastoral Letter (1792) of Bishop John Carroll, 513
 Pastoral Letter (1829) to the clergy, 514–515
 Pastoral Letter (1837) to clergy and laity, 517
 Pastoral Letter (1840) to hierarchy, 517
 Pastoral Letter (1849) to hierarchy, clergy and laity, 518
 Pastoral Letter (1866) to clergy and laity, 520, 521
 Pastoral Letter (1884) to clergy and laity, 529
 Pastoral Letter (1919) to clergy and laity, 553, 554, 555
 “Program on Social Reconstruction” (1919), 550–551 Pastoral Letter on “Present Crisis” (1933), 555–556
 “Religion: Our Most Vital Asset” (1952), 557
 “Statement on the Teaching Mission of the Catholic Church” (1958), 558
 “Explosion or Backfire” (1959), 558 “The Government and Birth Control.” (1966), 564
 “The Challenge of Peace: God’s Promise and Our Response” (1983), 893
 Pater, Walter Horatio, 133, 134, 159, 250–251 *n* 80
Patience, 137
 Patterson, Leonard, 1104
 Paul II, Pope, 94–95
 Paul III, Pope, 99
Paul VI The First Modern Pope, 1138, 1142 Paul VI, Pope, 173–174, 451, 507, 537, 562, 567, 576, 577, 578, 583, 603 *n* 140, 663, 691, 710, 841, 844, 892, 895, 896, 975, 1073, 1087, 1093, 1095–1096, 1099, 1112, 1114, 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138–1146, 1147–1151, 1152–1157, 1171
 anti-Fascist politics, 173, 1139 Archbishop Gremigni incident, 1143–1144
 Archbishop of Milan, 822, 1112, 1133–1136, 1141, 1142–1147, 1156
 Banking misadventures in Milan, 1145–1147
 character traits, 173, 1138, 1141
 diplomatic career, World War II years, 1139, 1140
 Don Angello Roncalli, early friendship with, 1130
 election to papacy, 1137, 1155, 1164 *n* 87
 family background, 173, 1138 homosexual blackmail, potential for, 1156–1157
 homosexual charges against, xxii, 346, 451, 1087–1088, 1151–1156

homosexual appointments to the American hierarchy, 663, 667, 668, 672, 710, 844, 1157
 Hugh Montgomery, relationship with, 346
Humanae Vitae and Birth Control Commission, 1137, 1151
 Jacques Maritain, disciple of, 1142–1143
 laicization abuses under pontificate, 577
 Liturgical disasters of, 1148
 a non-Marian pope, 1138, 1142 Oath Against Modernism, abrogation of, 537, 1073, 1150 ordination of, 1138
 pro-Communist policies of, 1112, 1150
 promulgation of *Persona Humana* — *Declaration on Certain Questions Concerning Sexual Ethics* (1975), 1035–1036
 Roger Peyrefitte charges against, 1154
 Roman Curia, gutting of, 1150 Second Vatican Council, dominant role in, 1095–1096, 1134, 1135, 1136, 1147, 1159 *n* 28
 seminary life of, 173–174
 theological liberalism of, 1142–1143
 undermining of the Priesthood, 1149
 Paul, Saint, 2–3, 33, 37, 41, 50, 53, 235, 1050
 Paulist Order, Paulists, 526, 544–545 *n* 90, 919–920, 924, 1019, 1060, 1127 *n* 113
 Pausanias, 13
 Pavia, University of, 95, 182
 Pax Christi, 1012, 1070, 1086 *n* 347 Payer, Pierre J., 67 *n* 48
 Pazzi Conspiracy, 95
 “Peace and Justice” offices, 483, 983–984 Peart-Binns, John S., 494
 Pecci, Gioacchino Vincenzo Raffaele Luigi *see* Leo XIII, Pope
 Pecore, Fr. Dennis, 826
 Pederast Movement (Australia) *see* Osborne, Clarence
 Pederast Movement (Netherlands), 457, 458
 Pederast Movement (Germany), 198–199, 281 *n* 509
 Pederast Movement (United States), 449–450
 abolishing age of consent laws, 451 connection to the Homosexual Collective, xviii – xix, 449, 450, 863 critics of, 452
 historical dominance within Homosexual Collective, 449–450, 863

legal advancement of, 455–456, 459
support from Homosexual
Collective, 459
see also NAMBLA
pederast, 387, 445, 447–462
differences between a pederast and pedophile, 445–447
fluidity of sexual preference, 863 grooming techniques of, *see* pederasty
lack of “sexual integration,” 933 pseudo-religious order of, 195–196
psychiatric profile of, 447–449, 459–461, 932
see also Sandfort, Theo *also* Osborne, Clarence
pederast (clerical) *see* Priesthood
pederasty (paiderasty), xxvii *n* 48–49, 33, 73–74, 75, 78, 80–81, 83, 85, 172–
173, 176, 179–180, 182, 183, 202, 219–221, 234, 235, 236, 237, 238, 241,
242–245, 281 *n* 509, 368, 404, 405, 421–426, 443, 444, 445–452, 469, 591,
653, 660, 714, 927–928, 944, 1094
an acquired behavior, 237, 281 *n* 509, 386–387
ancient Greek origin, 9–16, 424, 460
ancient Roman practice, 20
clerical pederasty *see* Priesthood condemnation by early Church, 33, 39, 40
decriminalization of, 450–451, 452–453, 455, 462
definition of, xxviii *n* 48–49, 9, 443, 445
a “disease,” 591
exploitive nature of, 173, 237 in France, 219–225, 234–237 in Germany
(Prussia), 191–194, 195–198, 201
grooming techniques of, 120–121, 457–459, 466–467 *n* 76, 680–681, 687,
789–795, 932
lifeblood of the Homosexual Collective, xviii – xix, 118, 219, 449–450, 452,
455, 459, 863 modification and treatment of, 449, 810
the Renaissance Period, 71–86 secrecy, function of, 458, 932 sexual acts
associated with
pederasty, 234, 448, 457, 459, 932–933
in Victorian England, 172–173, 179–180,
also see Sandford study
pedophile (heterosexual), 387, 446, 447 age of female victims, 447
characteristics of, 446
etiology of heterosexual pedophilia, 446–447
multiple sexual outlets of, 447 relationship to victims, 447

successful treatment of, 447 *Pedophiles and Priests — Anatomy of a Contemporary Crisis*, 102
 pedophile (homosexual), xxvii n 48, 406, 427, 443, 444, 447–449, 450
 age of male victims, 447, 448 characteristics of, 448
 different etiology from
 heterosexual pedophile, 447, recidivism rate, highest among sex offenders, 449
 relationship to victims, 237, 448 treatment, poor prognosis for, 447 violent nature of sexual acts, 448 *see also* pederasty
 pedophilia (general), 238, 358, 443, 444, 446, 455, 469, 590, 591, 708, 944, 1033 age factors, 446
 alcoholism, role of, 445, 592 Alfred Kinsey's redefinition of term, 443–444
 causes of, 443, 444, 445, 446 clinical definition of (APA), 444, 445, 463 n 12
 common definition of, xxviii n 48, 443
 decriminalization of, 455
 sexual acts, nature of, 444, 447 types of (heterosexual and homosexual), 444
 Victorian theories on, 444
see also Krafft-Ebing, Richard von *Pedophilia and Exhibitionism*, 444
Pedosexual Contacts and Pedophile Relationships, 456
 Pedosexual Resources Directory (PRD), 459
 Pekarske, Rev. Daniel, 1001 n 253, 1002 n 274
 Pellegrini, Francis E., murder of, 742, 759 n 7, 904–905
 Pelosi, Giuseppe “Pino,” 420
 Penal Code of 1810 (France), 222, 224, 231
 Penance, Sacrament of, 39–40, 45, 62, 517, 602 n 118, 817
 Penelope, Julia, xxvii n 29, 478
 penile plethysmograph (“peter-meter”), 592, 931
 Penitential texts, 45
 Pensacola-Tallahassee, Diocese of, 781, 782, 1038
 Pennsylvania, University of, 1004–1005 Pentecostalism, Pentecostalist, 526, 532, 1110
Penthouse, 656
 Pentonville prison, 130, 160, 168
 People for the American Way, 1015 Percival, John, 177
 Percy, William A., 453, 479, 481, 660, 697 Pérez, José Antonio Olvera, 976
 Pérez, Fernando Olvera
 Perez, Rob, 769

Perfectae Caritatis Decree on the
 Adaptation and Renewal of Religious Life (1965), 578, 982
 Perich, Rev. Nicholas, 572
 Perkins, Annie, 153
 Perkins, William, 124, 125
 Perl, William, 1121 *n* 68
 Permanent Observer Mission of the Holy See to the United Nations, N.Y.,
 894, 895
 Perry, Mary Elizabeth, 83
 Perry, Rev. Troy, 484, 503 *n* 93
 Persky, Stan, 281 *n* 511
*Persona Humana — Declaration on Certain Questions Concerning Sexual
 Ethics* (1975), 667, 1035–1037, 1040,
 1066–1068
 pervert, characteristics of, 377
Perverts by Official Order, 721 *n* 120 perversion, definition of,
 perversions, 371, 378, 404, 411, 429–430, 449, 469, 944
 exhibitionism, 404, 411, 447, 449, 586
 fetishism, 181, 469
 homosexuality *see* homosexuality (male) *also* lesbianism (female)
 pedophilia, *see* pedophilia
 sadomasochism *see* sadomasochism scatology, 404
 transsexualism, 944
 transvestitism, 404, 469, 944 urolagnistic fixation, 404
 voyeurism, 404, 411, 447
 Pescher, Annie, 441 *n* 232
 Peter the Great, 238
 Peter, Saint, 37, 39
 Peter's Pence, 518, 1063
 Peters, Edward, 63
 Peterson, Rev. Michael, 586–591, 592, 608–609 *n* 232, 610 *n* 241, 614 *n* 244
 addiction to drugs, 586, 588 background and medical training, 586, 587
 death of, 586, 594
 founder and director of St. Luke Institute, 588–589
 funeral at St. Matthews Cathedral, Washington, D.C., 594
 homosexuality of, 586, 587, 588, 610 *n* 241
 irregular ordination of, 587–588 opposition to Church doctrine and morals,

588–591, 592
see also St. Luke Institute
Petroleum Club, Shreveport, La., 559 Petronius, Gaius, 22
Pettit, Douglas, 489, 491
Peyrefitte, Roger, 1154
Pfeiffer, Edouard, 323
Phaedries (Plato), 175
Phenomenology, 1148
Philadelphia AIDS Task Force, 907 Philadelphia, Archdiocese of, 921, 1007, 1170
Philadelphia Bulletin, 1007
Philadelphia Daily News, 673
Philadelphia Grand Jury Report on Sex Abuse (2005), 1170
Philadelphia, homosexual subculture of, 907, 1006
Philadelphia Society for the Suppression of Vice, 187
Philby, Dora, 316
Philby, “Litzi” Friedman, 317–318
Philby, Aileen Furse, 328
Philby, Eleanor Pope Brewer, 360 *n* 196 Philby, Harold Adrian Russell
“Kim,” 313, 314, 316–318, 319–320, 321, 325–329, 330–332, 334, 339, 340, 360 *n* 196, 360 *n* 197
Apostles, member of, 317
assignments to various British Intelligence Services, 326
Beirut assignment, 331
betrayal of Albanians, 328–329 betrayal of Konstantin Volkov to Soviets, 327
character traits, 316, 317
diplomatic posting to United States, 328
enrollment at Westminster and Trinity College, Cambridge, 316–317
filing of report on English occult happenings, 326
joins Burgess and Maclean in Moscow, 331, 361 *n* 208
marriages, 317, 328, 332, 360 *n* 196
recruitment as Soviet spy and code names, 317–318, 319, 325
Soviet honors at burial at Kuntsevo Cemetery, 332
supplies Soviets with classified documents, 326
transformation to pro-Fascist, 325–326
unstable early familial

relationships, 316
 Victor Rothschild, relationship to, 334
 Philby, Rufina, 329, 360 *n* 196
 Philby, St. John, 316, 317, 318
 Philip II of Macedonia, 19, 251 *n* 86 Philip IV, King of France, 70 *n* 127
 Phillipe, Louis (Duc d'Orleans), 230 Phillips, Thomas, 774
 Philo, Judaeus (Philo of Alexandria), 5 Phoenix, Diocese of, 567, 568, 569–570, 600 *n* 93, 804–805, 893
 Piccolomini, Fr. Rocco, 850–851
Picture of Dorian Gray, The, 135–136, 141, 147, 150, 155
 Pierce, Fr. Justin, 986, 1046
 Pierre-Encise, fortress (prison) of, 228 di Piermaria, Donato, 107 *n* 49
 Pike, Albert, 890
 Pilarczyk, Archbishop Daniel, 769, 901–902, 906, 907–908, 916 *n* 75, 1060
 Pilecki, Francis (Frank), 865
 Pill, the (contraceptive/abortifacient), 397–398 *n* 156, 441 *n* 232, 559, 565, 694, 695–696, 1151, *see also* Rock, John
Pilot, The (Boston), 625, 628, 630, 637 Pinay, Maurice, 1134
 Pincus, Gregory, 695
 Pincher, Chapman, 357 *n* 153, 360 *n* 196 Pittsburgh Pediatric Society, 1127 *n* 110 *Pittsburgh Post-Gazette*, 737 *n* 407
Pittsburgh Press, 737 *n* 407, 737 *n* 410, 1055
 Pittsburgh Oratory, 709–710 *see also* Wright, John Cardinal
 Pittsburgh, Pa., Diocese of, 702, 706, 707, 708–710, 712–714, 1024, 1054–1055, 1056
 Pittsburgh, University of, 709–710 Pius II, Pope, 94
 Pius V, Pope Saint, 71, 105 *n* 2, 1164–1165 *n* 91
 Pius VI, Pope, 510, 511
 Pius VII, Pope, 517, 526, 1116 *n* 9
 Pius VIII, Pope, 517, 526, 1116 *n* 9 Pius IX, Blessed, Pope, 135, 233, 290 *n* 680, 518, 521, 522, 523, 524, 526, 543 *n* 70, 1100, 1116 *n* 9
 Pius X, Pope Saint, 534–539, 620, 623, 627, 981, 1073, 1089–1090, 1091–1092, 1093, 1116–1117 *n* 17, 1129
 Pius XI, Pope, 555, 598 *n* 41, 633, 637–638, 639 – 640, 641, 721–722 *n* 133, 754, 957, 1089, 1093–1094, 1099–1100, 1118 *n* 29, 1118 *n* 34, 1130, 1131, 1139, 1153
 Pius XII, Pope, 539, 554, 575, 638–639, 640–641, 642, 644–646, 676, 689,

691, 693, 697, 698, 722 *n* 133, 722 *n* 137, 974, 978, 1089, 1091, 1093, 1094–1099, 1102, 1116 *n* 10, 1118–1119 *n* 38, 1129, 1130, 1132, 1134, 1137, 1138, 1140, 1141, 1145, 1154
 character assessment, 1119 *n* 38 difficulties with Knights of Malta, 644–646
 election to the papacy, 641, 722 *n* 137
 family background, 1118–1119 *n* 38, 1138
 Francis Spellman, deep friendship with, 638–639, 640, 642, 1120 *n* 63
 Mother Pascalina, relationship with, 639, 640
 role in the Revolution in the Catholic Church, 1004, 1089, 1093, 1094–1099, 1118–1119 *n* 38, 1132, 1134, 1137
 Vatican Secretary of State, 638, 639, 1140
 visit to United States as Secretary of State, 640 – 641
 cooperation with Soviet Union, 1102, 1120–1121 *n* 63
 Pius XII Villa, West Side, Albuquerque, N.M., 703
 Pizzardo, Giuseppe Cardinal, 638, 640, 644 – 645, 691, 1098
 Placa, Msgr. Alan J., 612 *n* 242, 614 *n* 244 *Plain Dealer, The*, 775
Plaint of Nature, The (De Planctu Naturae), 59–61
 Planned Parenthood-World Population, 558, 647
Planning for Single Young Adult Ministry: Directives for Ministerial Outreach (USCC), 1018
 Plante, Jr., Ray, 701
 Platina (Bartolomeo Sacchi), 95
 Plato, 11, 12–13, 26, 60, 946, 963
Pleasure Addicts, The, 469
 Plenary Councils of U.S. National Episcopacy
 definition of and conditions for a plenary council, 519, 542 *n* 63 First Plenary Council (1852), 515, 520
 Second Plenary Council (1866), 520, 523
 Third Plenary Council (1884), 528–529, 530
Plot Against the Church, The, 1134, 1159 *n* 30
 Plutarch, 12, 15, 18
 Poë, Aurélien Marie Lugne, 161
Poems (Oscar Wilde), 144
Poisoned Stream —“Gay” Influence in Human History, The, 284 *n* 561
 Poivre, Francois Le, 226

*****ebook converter DEMO Watermarks*****

Polcino, Sr. Anna, 610–611 *n* 242
 Pole, Reginald Cardinal, 101
 Poletti, Ugo Cardinal, 1144, 1162 *n* 76
Politics of Homosexuality, The, 478
 Pollak, Michael, 410–411
 Pollard, Jonathan, 363 *n* 234
 “polysexual,” 480
 Pomerleau, Dolores “Dolly,” 1009
 Pomeroy, Wardell, 590
 Pontifical Biblical Commission, 535, 537, 1092
 Pontifical Biblical Institute, Rome, 537, 1096, 1097, 1117 *n* 17
 Pontifical Council for the Family, 903
 Pontifical Ecclesiastical Academy *see* Accademia dei Nobili Ecclesiastici
 Pontifical Preparatory Commission on the Liturgy (Second Vatican Council), 1095
 Pool, Phoebe, 350 *n* 67
 Pope John XXIII Catholic Center,
 University of Tennessee, Knoxville, 1060
 Pope John XXIII National Seminary, Weston, Mass., 783
 Pope Pius X Seminary, Dalton, Pa., 894
 Pope, Alexander, xxiii
 Popular Democratic Party (PDP), Puerto Rico, 648
 population control, 200, 555, 556, 557, 560–561, 647, 914 *n* 26
 “population explosion,” 558
pornai, 8
 pornography (general), 201, 417, 555 *see also* gmporn
 Porter, Cole, 653
 Porter, Fr. James, 613 *n* 242, 1169 Porter, Linda, 653
 Portland, Maine, Diocese of, 622, 626, 744–745
 Portland, Ore., Archdiocese of, 804, 859, 896, 935
 Portland, Fr. Paul, 1046, 1062, 1077 *n* 87
 Portland Spy case (England), 335
 Portman Clinic, London, 377
 Portora Royal School, 131, 249 *n* 65
 Potsdam Conference, 330
 Potter, Gary, 509, 775, 1022
 Poussin, Nicolas, 312

Povish, Bishop Kenneth J., 1055, 1064
 Poznansky, Alexander, 293 *n* 759
 Prabell, Rev. Paul, 836
Praestantia Scripturae On the Decisions of the Pontifical Commission on the Bible (1907), 537
Prejudice, 1040
 Pre-Raphaelite Movement, 133, 137
 Presland, Eric, 660
 Pretor, Alfred, 120–121
 Price, A. W., 26, 28 *n* 33
 Price, Thomas, 153
 Prichard, Msgr. Lawrence, 746–747
 Pride Foundation, 477
 PrideFest America, 1072
Priest, The, 707, 708
 Priesthood (Holy Orders):
 acceptance of “gay” candidates to the priesthood, 579, 835, 926, 931, 943, 952–954, 1047–1048, 1050 AIDS deaths, *see* Priesthood and AIDS
 sexual abuse of dependent adults, 938–942
 clerical celibacy, 515, 518, 578, 582, 610–611 *n* 242, 750, 922, 942, 1030, 1050, 1149
 clerical chastity, 754–756, 833, 835, 926, 943, 1030, 1050
 clerical pederasty, 424, 440 *n* 202, 584, 593, 596, 615–616, 626, 661, 676–677, 686, 698–699, 709, 714, 741, 742, 746–747, 753, 756–757, 763, 764, 765, 773, 778, 796, 804, 806–808, 810, 827, 828, 846, 857, 860, 925–928, 1041
 colonization of diocesan priesthood and religious orders, 579–586, 739–740, 835, 919–920, 923–924, 925–927, 928–937, 938–942, 943–954, 955–972, 973–980, 981–986, 1018–1019, 1032
 concept of NewPriest and NewPriesthood, 572, 577, 1097–1098, 1149
 Communist infiltration of, 1114, 1126–1127 *n* 110
 defections from priesthood under Pope Paul VI, 576, 603 *n* 143, 1149
 destruction of priestly identity in post-Vatican II era, 577, 923 drugs (illegal), use of, 768–769, 864
 historical view of priesthood in the U.S., 513–515, 517, 651

homosexual networks in the priesthood, 580, 739–740,
741–742, 743, 753, 757–758, 835, 919–920, 926–927, 1007–1008, 1018–
1019
laicization (reduction to lay state), 754, 761 *n* 58, 1098, 1149
“ministry” solely composed of AIDS-infected priests, 1046
overworld protection of clerical underworld, 861–868
prohibition of homosexual
candidates to the priesthood, 42, 44, 52, 55, 756–757
prohibition of habitual masturbators as candidates to the priesthood, 756
prohibition of pederasts to the priesthood, 756
sexualization of the clergy, 578 statistics on homosexual clergy, 578–579,
1032
“Third Way,” theory of, 577–578 venereal diseases *see* venereal diseases and
parasitic infestations (related to homosexual practices) vulnerability of priests
to
homosexual seduction, 424, 440 *n* 202
see also Homosexual Collective within the Catholic Church *also* St.
Sebastian’s Angels
Priesthood and AIDS:
AIDS “ministries,” 583–584, 900–901
AIDS “outs” clerical sodomites, 579, 663
AIDS-related clerical deaths, 580, 595, 604 *n* 164, 605 *n* 168, 769, 777, 1016
AIDS testing programs, 602 *n* 123, 900, 925, 988 *n* 27
“Don’t ask, Don’t tell” policy on AIDS, 583
falsification of death certificates of clerics, 579, 580, 664
secrecy surrounding AIDS/HIV positive analysis, 579, 580, 925 *see also*
Kansas City Star series on priests with AIDS/HIV, 579–586, 595–596, 664
Priestly Fraternity of St. Peter (FSSP), 948, 954, 955, 957–958, 959, 966,
968, 970, 971, 972, 994–995 *n* 139
Priests for Equality, 1009
Primrose, Archibald Philip *see* Rosebery, Lord
Prince Eddy and the Homosexual
Underworld, 128
Edward VII of England (Albert Edward, Prince of Wales), 123, 125, 128,
148, 246–247 *n* 12
Priory of Cordoba, Argentina, 964
Privett, Fr. John, 939

Problem In Greek Ethics, A, 179–180, 188, 236
Problem in Modern Ethics, A, 180, 186, 188, 236
 Probus, Thomas C., 839, 840
 Proctor, Philip Dennis, 310, 313, 354 *n* 86
 “Profession of Faith” (Vatican),
 1067–1068, 1073, 1086 *n* 351
 Profumo, John “Jack,” 340, 344
 Profumo Scandal, 340
 “Program of Social Reconstruction” (NCWC), 550 –551
 “Project Civil Rights,” (New Ways Ministry), 1060
 Progressivism, 550–551, 563
Propaganda (Naples), 196
 Propaganda Duo (P2) Lodge, 1146, 1147, 1163 *n* 86
 Proposition 1 (Boise), 810
 Proposition 22 (Calif.), 810
 Proposition 6 (Calif.), 806
 prostitution (general) 5, 8, 201, 424, 555
 prostitution (male) *see* homosexual prostitution
Protestant, The, 1106
 Protestantism, Protestants, 71, 84, 85, 96, 133, 137, 159, 173, 190, 201, 317,
 509, 510, 520, 524, 525, 693
 historic opposition to
 homosexuality, 113, 201, 551 opposition to Catholicism, 1106, 1107
 Protestant Reformation, 99, 113, 135 Providence, R.I., Diocese of, 675
Providas, 540 *n* 11
Providentissimus Deus On the Study of Holy Scripture (1893), 546 *n* 125
 Provincial Councils of Baltimore, 544 *n* 85 definition of a Provincial Council,
 517
 First Provincial Council (1829), 514 –515
 Fourth Provincial Council (1840), 517
 Fifth Provincial Council (1843), 517–518
 Sixth Provincial Council (1846), 518
 Seventh Provincial Council (1849), 518
 Eighth Provincial Council (1855), 544 *n* 85
 Ninth Provincial Council (1858), 544 *n* 85
 Tenth and last Provincial Council (1869), 544 *n* 85
 Prussion, Karl, 1104

Pryce-Jones, David, 314
psychical hermaphrodite, 181
Psychoanalytic and Psychosomatic Clinic for Training and Research,
Columbia University, N.Y., 381
Psychological Bulletin, 455
Psychopathia Sexualis, 180–181
puberty, definition of, 463 *n* 14
public schools of England, 119, 120, 121, 159, 247 *n* 19
Pueblo, Colo., Diocese of, 848
Puerto Rican Birth Control Battle, 564, 647–649, 696
Purcell, Archbishop John Baptist, 523
*Pursuit of Sodomy — Male Homosexuality in Renaissance and Enlightenment
Europe, The*, 72
Pustoutov, Iosif, 1111
Puzyna de Kosielsko, Jan Cardinal, 1091
Quadragesimo Anno On Reconstruction of the Social Order (1931), 1093,
1100
Quanta Cura Condemning Current Errors (1864), 521
Quantum Religiones (1931 Instruction), 754–757
Quarles & Brady Law Firm, Milwaukee, 833
Quas Primas On the Kingship of Christ (1925), 1093
“queen” “queenstream” *see* homosexual lexicon
Queensberry, John Sholto Douglas, 8th Marquess of, 130, 147–151, 152, 156,
158, 163–164, 169, 170, 172, 256 *n* 161, 256–259 *n* 162
Queens’ Vernacular—A Gay Lexicon, The, xviii, 492
Queensland, University of, Brisbane, 459
queer base-communities, 485–486
queer Christian theology and sacraments, 485–486
Queer Nation, 472, 481
Queering Christ — Beyond Jesus Acted Up, 486
Quesnet, Mme. (Marie-Constance Renelle), 229
Quigley, Carroll, 1123 *n* 75
Quilt Project (AIDS), 483
Quinn, Bishop Francis A., 895, 1025, 1055, 1064
Quinn, Archbishop John R., 563, 766–767, 773, 804, 1034, 1037–1038, 1053
Quixote Center, Md., 1003, 1009–1011, 1012, 1020, 1071
Quo Primum, Apostolic Constitution of Pope Saint Pius V (1570),

1164 *n* 91

Quod Aposttolici Muneris On Socialism (1878), 1100

Rabanus, Bl. Archbishop Maurus

Magnentius, 54

Racial Hygiene Movement *see* eugenics

Radcliffe College, Cambridge, Mass., 690

Radcliffe Commission, 339, 363 *n* 238

Radcliffe, Lord, 339

Radcliffe, Fr. Timothy, 942–943, 991 *n* 95

Radini-Tedeschi, Giacomo Maria Cardinal, 1129–1130, 1131

Rado, Sandor, 381

Radosh, Ronald, xxi, 298

Raffalovich, Marc-André, 141

Ragan, Jr., Bryant T., 287 *n* 632

Raimondi, Luigi Cardinal, 667, 672

Rajagopal, 489

Ramien, Dr. Med. Th. *see* Hirschfeld, Magnus

Ramon, L. J., 289 *n* 666

Rampolla del Tindaro, Mariano Cardinal, 531, 534, 539, 619–620, 621, 1089, 1090–1093, 1117 *n* 19, 1118–1119 *n* 38, 1129, 1130, 1131

Rampolla del Tindaro, Mariano (grand nephew), 1140

Randall, Alec, 346, 1153

Randles, Rebecca, 843, 848, 849

Rape of the Mind, The, 478

rape (male) *see* homosexual practices *also* gmporn

Raskob, John J., 643–644

Ratajczak, Rev. Michael, 745

“ratlines” (Vatican), 1140, 1156

Ratner, Herbert, 60, 406, 992 *n* 103

Ratti, Ambrogio Achille Cardinal *see* Pius XI, Pope

Ratzinger, Joseph Cardinal, 562, 750, 752, 898–899, 1036, 1039, 1066, 1069, 1116 *n* 10, 1169, 1171

Rausch, Fr. Dennis, 581

Rausch, Bishop James S., 566–568, 575, 751, 805, 842, 892, 895, 897, 1157

Auxiliary Bishop of St. Cloud, Minn., 566, 893

Bishop of the Diocese of Phoenix, 567, 570

Cardinal Joseph Bernardin, close friendship with, 892, 897

*****ebook converter DEMO Watermarks*****

clerical career at NCCB/USCC, 566 General Secretary of the USCC, 566,
 892–893
 homosexuality of, 566, 567, 569, 842, 1157
 sudden death of, 568
 Re, Giovanni Battista Cardinal, 775, 809
 Reading Gaol, 130, 160, 161–162, 168, 172, 186
 Reading Mission Priory, Reading, Pa., 702
 Reagon, James J., 853
 Reardon, James, 681, 851
 Reardon, Rev. Thomas, 846, 847, 848
 Rebuzzini, Don Francesco, 1129
 Rechy, John, 417
Reckoning, The, 88
Red and the Blue — Cambridge, Treason and Intelligence, The, 309
 Red Army (Soviet Union), 297
 Redemptorist Order, 517, 545 *n* 90
 Redl, Alfred, 283 *n* 557
 Reece Commission on Foundations, Washington, D.C., 503 *n* 96
 Reed, Rita, 373
 Rees, Goronwy, 315, 350–351 *n* 67
 Reese, Rev. Thomas J., 603 *n* 135, 913 *n* 1, 1098
 Reeves, Gregory, 605 *n* 168
 Reeves Rev. John, 818–819, 821
 Reeves, Tom, 450–451, 460
 Reform Club, London, 322
Reform of the Liturgy 1948–1975, The, 1095
 Reformation (England), 86
 Reformation (Germany), 71
 Reformed Adventists (USSR), 1110
 Reformed Baptists (USSR), 1110
Regnum Christi, 975
 Reh, Bishop Francis F., 707, 736 *n* 382
 Reich, Wilhelm, xxii – xxiii, 573
 Reicher, Bishop Louis J., 678
 Reign of Terror, France 221
 Reilly, Bishop Daniel P., 612 *n* 242, 681, 700, 705, 849, 850, 852
 Reinado, Bishop Francisco Porró, 516

Rekers, George A., 385
 relativism, 573
 religious liberty, 522
Religiosorum institutio On the Careful Selection and Training of Candidates
 for the States of Perfection and Sacred Orders (1961) 739, 753–758, 761 *n*
 52, 1172
 Religious Orders (general), 542 *n* 50, 584, 739–740, 919–928, 987 *n* 1, 987 *n*
 9, 988 *n* 15, 1013, 1056, 1072–1073, 1086 *n* 349, 1099
 aspects of decline in post-Vatican II era, 923, 987 *n* 9, 988 *n* 15
 Communist infiltration of, *see* Communist infiltration and subversion
 Evangelical Counsels, 920 –921 financial and other assets of, 923–924, 988 *n*
 22
 pederastic crimes and financial pay-outs, 925–927
 prime target of Homosexual Collective, 923, 925–927, 1003, 1013, 1019–
 1021
see also Religious Orders under own name *also* Priesthood
 Renaissance Period, 71, 1100
Renaissance in Italy 176
 Renaissance, in England, 84–94
 Renaissance, in Republic of Florence, Italy, 72–81
 Renaissance, in Republic of Venice, Italy, 81–83
 Renaissance, in Spain, 83–84
 Renewal, Rest, and Re-Creation, 1041
 “Renewing the Vision: A Framework for Catholic Youth Ministry” (USCC),
 798
 Renken, Fr. John, 819, 821
 Renner, Gerald, 976, 980
Renovationis Causam Instruction on the Renewal of Religious Formation
 (1969), 982
 “Report of the Findings of the
 Commission Studying the Writings and Ministry of Sister Jeannine Gramick,
 SSND and Father Robert Nugent, SDS” *see* Maida Commission
Republic (Plato), 11
Republic, The (Springfield, Mass.), 687
 “reserved” sin, definition of, 39
Rerum Novarum On Capital and Labor (1891), 531, 551, 553
 Restovich, George, 860

Retz, Gilles de, 164
 Reveles, Fr. Nicholas, 856
Review of the Reviews, 325
 Revolutionary Socialists (Vienna),
 317–318
Reynolds (London), 127
 Reynolds, Brian, 841
Rhine Flows into the Tiber, The, 1136
 “Rhine Group,” 1134, 1148, 1159 *n* 28
 Rhodes, Anthony, 1119 *n* 38
 Riarii, House of, 95
 Riario, Pietro Cardinal, 96
 Ricard, Bishop John, 781, 782
 Richard, Fr. Normand, 745
 Richard, Sr. Paul, 1059–1060
 Richardson, Bill, 704
 Richardson, Maurice, 357 *n* 153
 Richelieu, Armand-Jean du Plessis Cardinal, 299
 Richmond, Diocese of, 516–517, 1086 *n* 347
 Ricken, Bishop David, 848, 849
 RICO (Federal Racketeering Influence and Corrupt Organizations Act), 791,
 793
Riddle of ‘Man-Manly’ Love, The, 191, 192, 194, 278 *n* 460
 Rigali, Justin Francis Cardinal, 796, 808–810, 834, 909, 1144, 1170
 Archbishop of Philadelphia, 809 Archbishop of St. Louis, 809 enters St.
 John’s Seminary,
 Camarillo, Calif., 808
 joins Vatican diplomatic corps, 808, 809
 Papal Foundation, trustee of, 809 protégé of Cardinal Giovanni Battista Re,
 809, 909
 student at Our Lady Queen of Angels, 808
 “Rights of the Behind Movement,” 198, 218, 280–281 *n* 505
 Rigney, Rev. Msgr. Philip T., 673–675, 779–780
 Riley, Bishop Lawrence, 691
 Rimer, Sara, 867
 Rind, Bruce, 455–456, 466 *n* 69
 Rini, Suzanne M., 1165 *n* 92

Rioran, Msgr. Brendan, 612 *n* 242
Rite of Memphis (Masonic), 1092
Rite of Mizraim (Masonic), 1092
Ritter, Fr. Bruce, 688, 715 *n* 2, 723 *n* 143
Ritter, Joseph Cardinal, 572
River Forest House of Studies
(Dominican), Ill., 948
Roach, Archbishop John R., 563, 855, 893, 895, 899, 905, 909, 1034
Road from Decadence — From Brothel to Cloister, The, 289–290 *n* 677
Road to Emmaus, The, 1042–1043
Roberts, Fr. Marshall, 969
Robertson, Dennis Holmes, 317
Robespierre, 221, 225, 229
Robinson, Bishop Gene (Episcopalian), 836
Robinson, Paul, 291 *n* 705
Rocco, Fr. Antonio, 74
Roche, Rev. Paul, 352 *n* 79
Rochester, N.Y., Diocese of
Rock Hill Oratory, S.C., 709
Rockhurst College, Kansas City, Mo., 842
Rock, Rev. Donald, 813
Rock, John, 694–697, 734 *n* 344
career at Harvard Medical School, Boston, 694
ex-utero abortions and IFV experiments, 694–695
Father of the “Pill,” 694, 695 oral steroid experiments in Puerto Rico, 695–
696
support for induced abortion, 696
Rocke, Michael, 72
Rockefeller Foundation, 503 *n* 96, 559, 573, 602 *n* 124, 647
Rockefeller, Jr., John D., 1105, 1143
Rockefeller III, John D., 560, 602 *n* 124 Rockefeller University, 656
Rockville Centre, Diocese of, 612 *n* 242, 675, 778, 867, 978, 979, 980, 1025
Rodgers, Bruce, xviii, 492
Rodgers-Melnick, Ann, 713, 737 *n* 407
Rodimer, Bishop Frank J., 1064
Rodrigo, Fr. Lucio, 974
Roe v. Wade (1973), 559

Rofes, Eric, 486
 Rogers, Carl, 573, 577, 578, 602 *n* 124, 985
 Rogowski, Fr. Gerard, 1046
 Röhl, John C., 208
 Röhm, Ernst, 284 *n* 559, 1094
 Roman Academy (of Pomponio Leto), 95
 Roman Catholic Church, xxiv, 33, 39, 40–46, 48–59, 71, 79, 83, 113, 132, 201, 204, 299, 341–344, 451, 584, 645, 743, 764, 780, 835, 861, 868, 900, 919, 920–921, 923, 938, 943, 954, 956, 977, 980, 982, 983, 1003, 1006, 1007, 1010, 1017, 1020, 1023, 1026, 1031, 1032, 1033, 1034, 1038, 1039, 1044, 1045, 1049, 1050, 1054, 1073, 1087–1088, 1099, 1104, 1106, 1109
 battle with traditional external enemies of the Church, 1099, 1106
 condemnation of Communism, 1099–1100
 traditional opposition to
 homosexuality (sodomy), 39, 42–46, 48–53, 60, 62–63, 78, 83, 84, 201, 367, 756–757, 943, 1044 new openness to homosexuality, 1010, 1031, 1032, 1033,
 1035–1037, 1038, 1039, 1049, 1087 opposition to pederasty, 39, 40, 41, 42, 46, 48, 63, 78, 84, 756–757, 943 creation of Inquisitional Tribunals, 62
 infiltration of Catholic seminaries during Renaissance period, 89–91, 1100
 lessons from the Cambridge Spy Ring case, 341–344
 infiltration by Homosexual Collective *see* Homosexual Collective within the Catholic Church
 infiltration by Soviet Union (Communism) *see* Communist infiltration and subversion
 AIDS programs, 582
see also seminary training *also* Priesthood
 Roman Catholic Faithful (RCF), 743, 747, 751, 811, 815–816, 953, 961
 “Romanus” (pseudonym), 543 *n* 74
 Romanticism, 174
 Rome-Moscow Pact *see* Metz Accord
 Romerstein, Herbert, 1127 *n* 113
 Romley, Richard M., 570
 Romney, Mitt, 683
 Romulus Augustulus, Emperor, 44
 Rosazza, Bishop Peter Anthony, 895, 1964
 Rose, Michael S., 913 *n* 6

Rosebery, Lord (Archibald Philip Primrose), 148–149, 151, 152, 156, 172, 245–259 *n* 162
 rumors of homosexuality, 257–259 *n* 162
 Rosen, Ismond, 370–371
Rosenberg File — A Search for the Truth, The, xxi, 298
 Rosenberg, Ethel, xxi, 298, 1121 *n* 68
 Rosenberg, Julius, xxi, 298, 1121 *n* 68, 1125 *n* 94
 Rosenstiel, Lewis S., 659
 Rosenthal, Abe, 655
 Rosicrucians (Temple of the Rose-Croix or Rosy Cross), 134, 489, 1092
 Rosing, Fr. Fred, 826–827
 Ross, Fr. Anthony J. “A. J.,” 813–814
 Ross, Robert “Robbie,” 140, 145, 152, 161–162, 163, 167, 168, 267 *n* 322
 Rossellini, Roberto, 646
 Rossetti, Dante Gabriel, 134
 Rossetti, Rev. Stephen J., 614 *n* 244
 Roosevelt, Eleanor, 454, 650, 724 *n* 162
 Roosevelt, Franklin D., Administration of, 306, 640–641, 647, 1101–1102
 Roosevelt, Franklin D. (FDR), 305, 330, 341, 551, 558, 640–641, 647, 721 *n* 120, 723 *n* 147
 Assistant Secretary of the Navy, 721 *n* 120
 attitude toward Soviet penetration of U.S., 1101–1102
 Cardinal Spellman, relationship with, 643
 condom policy during W.W. II, 558, 723 *n* 147
 Newport Navy homosexual scandal, 721 *n* 120
 pro-Malthusian policies in Puerto Rico, 647
 visit with Vatican Secretary of State Pacelli, 640–641
 Rotert, Rev. Norman, 843–844, 845
 Rothschild, Charles, 332
 Rothschild family, xiii, 355 *n* 105, 362 *n* 225
 Rothschild, Hannah de, 256 *n* 162
 Rothschild, Lionel Walter, 332
 Rothschild, Miriam, 332, 333
 Rothschild, Rozsika, 332
 Rothschild, Teresa “Tess” Mayor, 321, 333, 362–363 *n* 234
 Rothschild, Victor, 312, 313, 315, 320, 321, 322, 323, 332–334
 advocate of population control, 362–363 *n* 234
 Apostles, member of, 333

attends Trinity College, Cambridge, 333
family background, 332–333 joins Section B of MI5, 313, 333 possible “Fifth Man” of Cambridge spy ring, case for, 334, 362–363 *n* 234
pro-Zionist views, 333, 362 *n* 220
rough trade *see* homosexual lexicon
Romuald, Saint, 47
Roncalli, Angelo Giuseppe *see* John XXIII, Pope Bl.
Rovigatti, Rev. Luigi, 1119 *n* 41
Royal Canadian Mounted Police
(Mounties), 303
Royal Free Hospital Medical College, London, 386
Royal Navy College, Dartmouth, England, 314
Royal Prison, Seville, Spain, 83–84
Ruane, Fr. Edward M., 952
Rubino, Stephen C., 673, 817, 901, 907–908
Rudge, Sr. Isabel, 1057
Rueda, Rev. Enrique T., ix, x, xv, xxii, 5, 295, 343, 401, 415, 451, 469, 476, 480, 484, 485, 496–497, 503 *n* 96, 665, 741, 773, 824, 842, 862, 919–920, 924, 947, 1003, 1008, 1010–1011, 1013, 1016, 1017
Rueger, Bishop George E., 701, 730 *n* 283, 849–854, 885 *n* 326
attends St. John’s Seminary, Brighton, Mass., 849
Auxiliary Bishop of Worcester, 730 *n* 283, 853
Sime Braio charges against, 849–850, 852
Sime Braio withdraws lawsuit, 854 Texas lawsuit against, 683
Ruether, Rosemary Radford, 713, 1040, 1048
Ruffalo, Fr. Richard, 812
Rugby Public School, 119, 159, 247 *n* 19
Ruggiero, Guido, 72, 81
Rusbridger, James, 334
Rush, Rev. Patrick, 846, 847
Ruskin, John, 133, 251 *n* 82
Russell, Bertrand, 353 *n* 80
Russell, Charles, 149, 151, 170
Russell, Bishop John J., 890, 891, 892, 908
Russell, Paul, 268 *n* 333, 289 *n* 670
Russell, Bishop William, 550
Russian Criminal Code, Article 995 and 996 (1845), 238–239

Russian Criminal Code (revised, 1903), Article 516, 239
Russian lycée, 241
Russian Revolution of 1917, 1109
Russian State (Orthodox) Church, 1109–1113, 1115, 1128 *n* 143, 1135
Russicum, the (Rome), 1113
Rules for Radicals, 602 *n* 114
Ruygt, Fr. Hans, 800–801
Ryan, Bishop Daniel Leo, 811–812, 814–821, 1069, 1169–1170
aids cover-up of clerical pederast crimes, 812–814, 817–818, 819–821
Auxiliary Bishop of Joliet, 814 Bishop of Diocese of Springfield, Ill.
charges of sexual harassment of priests, 814–815
clerical career in the Diocese of Joliet, Ill., 811–812
lawsuits against, 817
out-of-court settlements, 818 resigns office, 817, 821
sexual relations with male
prostitutes and minors, 816–817, 818
Ryan, Fr. John A., 550, 597
Ryan, Matthew J., 685
Ryan, Archbishop Patrick John, 526, 527
Ryan Seminary, Fresno, Calif., 810
Sacchi, Bartholomeo (Platina), 95 Sacramento, Diocese of, 936, 1025
Sacraments (of Roman Catholic Church)
see individual Sacraments
Sacred Heart Church, Boston, 669 Sacred Heart Franciscan Center, Los
Gatos, Calif., 938–942
Sacred Heart Parish, Gardner, Mass., 610
n 242, 681
Sacred Heart Parish, Newton Center,
Mass., 640
Sacred Heart Church, Roslindale, Mass.,
640
Sacred Heart, Pius Association of (Rome),
620
Sacred Heart School of Theology,
Milwaukee, 827
Sacred Heart Seminary, Hales Corner,

Wis., 880 *n* 230

Sacrorum Antistitum Oath Against
Modernism (1910), 537, 571, 1073,
1089–1090, 1150

Sacrosanctum Concilium Consilium for
the Implementation of the Constitution
on the Sacred Liturgy (1963), 823,
1095, 1148

Sade, (Marquis) Donatien Alphonse

François de, 164, 225–230, 371 addiction to vice and violence, 227 Arcueil
Incident, 227–228

birth of children, 227

criminal acts of, 225, 227

family background, 225–227 imprisonment in the Bastille, 229, 288–289 *n*
666

legacy of, 229–230, 289 *n* 670 marriage to Mademoiselle ReneePelagie de
Montraïul, 227

Marseilles Incident, 227, 228 sodomy, habituation to, 227, 228, 230

Testard Incident, 227–228

writings and philosophy of, 229, 375

Sade, Donatien-Claude-Armand de, 229,
289 *n* 666

Sade, Abbé Jacques-François-Paul Aldonse
de, 226

Sade, Jean-Baptiste-Joseph-François de,
225, 226, 227, 288 *n* 662

Sade, Louis-Marie de, 229

Sade, Marie-Eleonore de Maille de
Carman de, 225

Sade, Renee-Pelagie (Montraïul) de, 227 *Sade— A Biographical Essay*, 225

Sadian Society, characteristics, 225 *see*

also Sade, Marquis de

sadism, sadist, 181, 230

sadomasochism (S/M), xvii, 401, 404, 405,

410, 411, 417, 469, 604 *n* 160, 944 Saginaw, Mich., Diocese of, 736 *n* 382,
1060

Saint-Avit, Rev. Fr. de, 1155, 1160 *n* 41 St. Agatha's Home for Children,

*****ebook converter DEMO Watermarks*****

N.Y., 662 St. Agnes Church, Manhattan, 895 St. Agnes Church, Springfield,
 Ill., 821 St. Albert the Great Seminary, Oakland,
 Calif., 993 *n* 117
 St. Aloysius Church, Gilbertville, Mass.,
 681
 St. Aloysius Parish, Great Neck, L.I., 612
n 242
 St. Aloysius Church, Oxford, 135
 St. Ambrose Seminary, Davenport, Iowa,
 1170
 St. Andrew's Church (Anglican), Farnham,
 England, 487
 St. Ann's Church, Leominster, Mass., 681 St. Ann's Church, North Oxford,
 Mass.,
 699
 St. Anne's Church, Southboro, Mass., 702 St. Anne's Parish, San Bernardino,
 Calif.,
 865
 St. Anthony's Church, Walterboro, S.C.,
 892
 St. Anthony Hospital, Denver, 703 St. Anthony's Parish, Mendocino, Calif.,
 801, 875 *n* 146
 St. Anthony of Padua Church, Kailua,
 Hawaii, 765, 772
St. Anthony's Messenger, 894
 St. Anthony's Seminary Board of Inquiry,
 929–931, 932, 936, 937, 989 *n* 40 St. Anthony's Seminary Greater
 Community, 929
 St. Anthony's Seminary Scandal, Santa
 Barbara, Calif., 928 – 938
 anatomy of a clerical pederast scandal, 928–930
 lawsuits filed against seminary, 934, 935
 profile of clerical abusers, 932–933 profile of victims, 933–934
 reaction of victims to sexual abuse, 933–934, 935, 937
 aftermath of scandal, 936–938 *see also* St. Anthony's Seminary Board of
 Inquiry
 St. Apollinaris Church, Rome, 636 St. Augustine, Fla., Diocese of, 778,

1062–1063

St. Bellarmine Preparatory High School,
San Jose, Calif., 940

St. Benedict Center (Group), Cambridge,
Mass., 689, 690–691, 693

see also Feeney, Fr. Leonard J. St. Bernardette Soubirous Church,
Houma, La., 1059

St. Boniface's Parish, Brooklyn, N.Y. 779 St. Bridget's Church, Fitchburg,
Mass.,

699

St. Bridget's Church, Westbury, N.Y., 779 St. Brigid Parish, Liberty, Ill.,
819, 821 St. Catherine High School, New Haven,
Ky., 835, 838

St. Catherine of Sienna Parish, Springfield,
Mass., 683

St. Charles Borromeo Seminary, Ill., 837 St. Charles Borromeo Seminary,
Philadelphia, 515

St. Charles College and Seminary, Ellicott
City, Md., 616–617, 894

St. Christopher's Church, Worcester,
Mass., 699

St. Clement's Church, Chicago, 1022 St. Clement's Home, Boston, 636

St. Cloud, Minn., Diocese of, 893

St. Denis Parish, East Douglas, Mass., 702 St. Dominic and St. Thomas
Priory, River

Forest, Ill., 944, 945, 948–951

see also Dominican Order

St. Dominick's Church, Denver, 952 St. Edna's Catholic Church, Arlington
Heights, Ill., 902

St. Elizabeth's Church, Pittsburgh, Pa.,
712

St. Elizabeth's Parish, Aiea, Hawaii, 770 St. Elizabeth's Parish, Kansas City,
Mo.,
847

St. Elmo's Bookstore, Pittsburgh, Pa., 713 St. Eugene's Cathedral, Santa
Rosa, Calif.,
797, 799

*****ebook converter DEMO Watermarks*****

St. Finbar Parish, Brooklyn, N.Y., 779 St. Francis de Sales Collegiate
 Seminary,
 San Diego, Calif., 855, 856–857 St. Francis of Assisi Church, Astoria, N.Y.,
 796
 St. Francis of Assisi Church, Lancaster,
 Texas, 747
 St. Francis of Assisi Church, Yuma, Ariz.,
 601 *n* 100
 St. Francis of Assisi Church, Mt. Kisco,
 N.Y., 676
 St. Francis Retreat Center, DeWitt, Mich.,
 781
 St. Francis Seminary, Loreto, Pa., 679 St. Francis Seminary, Wis., 880 *n* 230
 St. Francis Xavier Church, Manhattan, 668 St. George Fund, 806
 St. Gregory Preparatory Seminary,
 Cincinnati, Ohio, 901–902, 906–908,
 910, 911
 St. Gregory's Academy, Elmhurst, Pa.,
 954, 955, 957–963, 965–968, 971, 972
see also Society of St. John
 St. Helen's Church, Dayton, Ohio, 906 St. Helen's Church, Queens, N.Y.,
 796 St. James Church, Paddington, London,
 138
 St. James Parish, Miami, 783
 St. James the Greater, Ritter, S.C., 892 St. Jean's Church, Boston, 864
 St. Jerome's Convent, Md., 1005
 St. John Baptist Vianney Church,
 Northlake, Ill., 949
 St. John's Abbey and Seminary,
 Collegeville, Minn., 566, 567, 590,
 601–602 *n* 112, 608–609 *n* 232, 862,
 863, 1097
 St. John Bosco High School, Bellflower,
 Calif., 806
 St. John Francis Regis Church, Kansas
 City, Mo., 844, 845
 St. John's Church, Napa, Calif., 801 St. John's Church, Bellefonte, Pa., 829

St. John's College, Cambridge, 119, 307 St. John's Seminary, Brighton,
Mass., 626,
640, 688, 691–692, 698–699, 705, 849,
862, 866
St. John's College and Seminary,
Camarillo, Calif., 568, 796–797,
804–805, 807, 809, 810, 874 *n* 131, 874
n 132, 1171
St. John's Hospice, Philadelphia, 1007 St. John's Seminary, Kansas City,
Mo., 842 St. John's Seminary, Plymouth, Mich.,
574, 592
St. John the Baptist Church, Healdsburg,
Calif., 801
St. John the Baptist Church,
Lawrenceville, Pa., 714
St. John the Evangelist, Boston, 864 St. John the Evangelist, Hampshire,
England, 332
St. John Vianney Seminary, Pretoria, 748 St. Joseph's Abbey, Spencer,
Mass., 678,
681, 699, 735 *n* 367
St. Joseph's Church, Amarillo, Texas, 703 St. Joseph's Church, Boston, 618
St. Joseph's Church, Columbia, S.C., 890 St. Joseph's Church, Kings Park,
N.Y.,
778–779
St. Joseph's Church, Lexington, Ky., 837 St. Joseph's Church, Medford,
Mass., 618 St. Joseph's Church, Shelbourne, Mass.,
685
St. Joseph's Health Center, Kansas City,
Mo., 847
St. Joseph's House, Shohola, Pa., 962,
968, 997 *n* 195
St. Joseph's Pro-Cathedral, Camden, N.J.,
672, 674
St. Joseph's Seminary at Dunwoodie,
Yonkers, N.Y., 574, 662, 664, 668, 672,
676, 688
St. Joseph's Seminary, Mt. View, Calif.,

773

St. Joseph's Theological Institute, South Africa, 751

St. Jude Mission Church, Alamogordo, N.M., 703

St. Jude Thaddeus Shrine, Chicago, 949 St. Justin Martyr's College/House of Studies, Shohola, Pa., 956, 966, 967, 971

Saint-Leger d'Ebreuil, monastery of, 226 St. Leo's Catholic Church, Leominster, 699, 700

St. Louis, Archdiocese of, 808, 809, 897, 899

St. Louis Church, Cincinnati, Ohio, 897 St. Louis de France Church, West Springfield, Mass., 686

St. Louis Post-Dispatch, 787, 789

St. Louis University, 945, 946, 952 St. Luke and the Epiphany Church, Philadelphia, 1006, 1007

St. Luke Institute, Suitland, Md., 586, 588–589, 591–594, 596, 610 *n* 240, 610 *n* 241, 682, 704, 941

association with Archdiocese of Washington, D.C., 589

criticism of, 591–594

founding of, 588

internal struggles, 613–614 *n* 244 profile of clientele, 591, 610 *n* 240 program for clerical sex offenders, 588

programs condemned by Vatican Signatura, 593

relocation to Silver Springs, Md., 610 *n* 240

use as a clerical pederast “safe house,” 593, 682, 685, 704, 744, 781, 941

see also Peterson, Rev. Michael St. Madeleine's Church, Los Angeles, 808

St. Mark's Catholic Church, Brookline, Mass., 695

St. Mark's Church, Fort Lauderdale, 783 St. Mark's Church, Richmond, Ky., 837 St. Mark's Church, Sea Girt, N.J., 894 St. Mary of the Angels Church, Ukiah,

Calif., 800–801, 803

St. Mary of the Assumption, Milford,

*****ebook converter DEMO Watermarks*****

Mass. 699

St. Mary of the Hill, Boylston, Mass., 702 St. Mary of the Lake (Mundelein) Seminary, Ill., 896, 902, 1147

St. Mary of the Mount H.S., Pittsburgh, Pa., 706

St. Mary's Cathedral, Cape Town, 748 St. Mary's Cathedral, Cheyenne, 843

St. Mary's Church, North Grafton, Mass., 705

St. Mary's Church, Uxbridge, Mass., 612
n 242, 680

St. Mary's College Seminary, Ky., 835 St. Mary's College, Winona, Minn., 854 St. Mary's Convent (Carlow College), Pittsburgh, Pa., 1055

St. Mary's Seminary, Baltimore, Md., 764, 777, 890

St. Mary the Virgin Church, Arlington, Texas, 969

St. Matthew Community (Diocese of Brooklyn), 665–666, 667, 668

St. Matthew's Church, Southborough, Mass., 700

St. Matthias Church, Huntington Park, Calif., 797, 805

St. Maurice Church, Springfield, Ill., 817 St. Maur's School of Theology, Ky., 835 St. Meinrad's Seminary, Ind., 791, 842 St. Michael Center, St. Louis (Paraclete

Fathers), 613 n 242, 801, 803, 837, 930 St. Michael-St. Edward's Parish, Fort Green, N.Y., 779

St. Michael's Cathedral, Springfield, Mass., 677, 686

St. Michael's Church, East Longmeadow, Mass., 686

St. Michael's College, Colchester, Vt., 928 St. Michel's College, Brussels, 620 St. Michael's Parish, Wheaton, Ill., 812 St. Norbert's Church, Northbrook, Ill., 903 St. Odilo's Church, Berwyn, Ill., 903 St. Omer's College, Flanders, 510

St. Pamphilus Church, Pittsburgh, 712 St. Patrick's Cathedral, New York

*****ebook converter DEMO Watermarks*****

City,
642, 654, 664, 672, 676, 677
St. Patrick's Church, Casper, Wyo., 845 St. Patrick's Church, Lexington,
Ky., 837 St. Patrick's Church, Mowbray, S.A., 752 St. Patrick's Church, San
Diego, 745, 746 St. Patrick's Seminary, Menlo Park, Calif.,
764, 766, 774
St. Patrick's Church, Stoneham, Mass.,
863
St. Paul and Minneapolis, Archdiocese of,
893
St. Paul-Outside-The-Walls Basilica,
Rome, 1155
St. Paul's Cathedral, Pittsburgh, Pa., 709 St. Paul's Cathedral, Worcester,
Mass., 699 St. Paul Seminary, St. Paul, Minn., 527, 550 St. Paul's Hospital,
Vancouver, B.C., 408 St. Paul's University Seminary, Ottawa,
Canada, 679, 1037
St. Paul's Seminary, Pittsburgh, Pa., 712 St. Peter Claver, Milwaukee, 828
*St. Peter Damian: His Teaching on the
Spiritual Life*, 47
St. Petersburg Conservatory, 241
St. Petersburg, Russia, homosexual
underworld, 239, 240, 242, 243
St. Petersburg School of Jurisprudence,
241, 245
St. Petersburg Times, 781, 782, 784
St. Petersburg, Fla., Diocese of, 777, 778,
780–785
St. Peter's Basilica, Rome, 689
St. Peter's Cathedral, Scranton, Pa., 764 St. Peter's Church, Petersham,
Mass., 699 St. Peter's Church, Worcester, Mass., 699,
701, 849
St. Peter's High School. Worcester, Mass.,
849
St. Peter the Apostle Parish, Itasca, Ill.,
813
St. Philip's Church, Grafton, Mass., 699,
702, 864

St. Philomena, Pittsburgh, Pa., 714
 St. Pius V Priory (Dominican), Chicago, 948
 St. Pius X Parish, Dallas, Texas, 746 St. Pius X Church, Wauwatosa, Wis., 824, 986
 St. Pius X High School, Kansas City, Mo., 847
 St. Pius X School for Special Education, Kansas City, Mo., 844
 St. Procopius Abbey, Lisle, Ill., 812 St. Procopius College and Seminary, Lisle, Ill., 812
 St. Raphael's Cathedral, Dubuque, Iowa, 946
 St. Raymond's Parish, Los Angeles, 808 St. Rita's Parish, Bardstown, Ky., 835 St. Rita's Parish, Maui, Hawaii, 770 St. Rita's Parish, Ranger, Texas, 682 St. Rosalia Parish, Greenfield, Pa., 707 St. Rose of Lima Seminary and Priory, Dubuque, Iowa, 944–945, 946
 St. Sebastian's Angels, 739, 743–752, 757–758, 759 *n* 9
 St. Robert's Parish, Detroit, 771
 St. Stanislaus Seminary, Florissant, Mo., 584, 585
 St. Stephan the Martyr Church, Richmond, Ky., 837
 St. Stephen's Seminary, Hawaii, 764, 766, 768, 769, 774, 775
 St. Sulpice Seminary, Baltimore, 513–514 St. Thaddeus Parish, Joliet, Ill., 812
 St. Theresa's Catholic Church, Harvard, Mass., 699
 St. Thomas Aquinas College, Calif., 955 St. Thomas Aquinas Minor Seminary, Hannibal, Mo., 785–786, 787, 789–795, 873–874 *n* 115
 St. Thomas Aquinas Seminary, Winona,

Minn., 955, 963, 964–966, 968
St. Thomas More Church, Lake Ariel, Pa.,
969
St. Vincent De Paul Regional Seminary,
Fla., 779
St. Vincent Palloti Church, Haddon
Township, N.J., 673
St. Vincent’s Archabbey and College,
Latrobe, Pa., 822–823, 828–830, 1126
n 110
St. Vincent’s College, Calif., 808
St. Vincent’s Hospital, Manhattan, 584,
724 *n* 164
St. Vincent’s Hospital, Worcester, Mass.,
850
Sainte-Pél prison, 229
Sainte-Trinite, Frere Michel de la, 1137 Saints Cyril and Methodius
Seminary,
Orchard Lake, Mich., 1020
Salina, Kans., Diocese of, 814
Salesian Fathers, 988 *n* 15, 1141
Salisbury, 3rd Marquess of (Robert Arthur
Talbot-Gascoyne-Cecil Salisbury), 125,
128
Salm, Br. Luke, 1030
Salo, or the 120 days of Sodom (Pasolini
film), 438–439 *n* 173
Salomé, 161
Salon People, 585
Salotti, Carlo Cardinal, 1095
Salter, Anna C., 457
Salvatorian Order, Salvatorians, 485, 740,
824, 919–920, 981–986, 1001–1002
n 273, 1003, 1008, 1013, 1019, 1023,
1024, 1046, 1073
formation of “Gay Task Force,” 983–984, 1008
founding of, 981

homosexual infiltration of,
 984–986, 1008–1009
 post-Vatican II disintegration of North American Province, 982–983 *see also*
 Nugent, Rev. Robert *also* New Ways Ministry
 Salvi, Bishop Lorenzo S., 822
 Same Sex Attraction Disorder (SSAD) *see*
 homosexuality
 San Angelo, Texas, Diocese of, 703 San Antonio, Texas, Diocese of, 703 San
 Bernardino, Calif., Diocese of,
 864–865, 867
 San Diego, 471, 745–746
 San Diego, Diocese of, 745, 770, 854, 855,
 856, 857, 860, 905
San Diego News Notes, 855, 857
San Diego Union-Tribune, 858
 San Diego, University of, 855, 856 San Francisco, Archdiocese of, 764, 772,
 804, 1034, 1171
 San Francisco, as a homosexual center,
 390, 402, 404, 407, 408, 413, 471, 474,
 583, 766, 771
San Francisco Weekly, 806
 Sanchez, Bishop Robert F., 895, 913 *n* 10 Sandfort study on
 “intergenerational sex,”
 456–459, 608 *n* 229
 Sandfort, Theo, 456–459
 Sanger, Margaret, 189
 Sanomonte, Andrea, 1114
 Sansone Riario, Raffaele Cardinal, 95 Santa Barbara Boys’ Choir, 929, 933
 Santa Barbara Middle School, Calif., 938 Santa Fe, Archdiocese of, 584, 613
n 242,
 703, 893
 Santa Rosa, Calif., Diocese of, 668, 773,
 797–805, 814, 876 *n* 159
 Santa Sophia Church, Spring Valley, Calif.,
 745
 Sapelnikov, Vasily, 244
 SAR *see* “Sexual Attitudinal

Restructuring”
 Sarto, Giuseppe Melchiorre Cardinal *see*
 Pius X, Pope Saint
 Sarweh, Fr. Basel, 955
 Sass, Katie, 817
 Satanism, 411
 Satinover, Jeffrey, 386, 387–388
 Satolli, Archbishop Francesco, 529, 618,
 622
Satires (Juvenal), 22–23
Satyricon (Gaius Petronius), 22
 Saucier, Mark, 788
 Saul, John, “Dublin Jack,” 126
 Sauls, Bishop Stacy F. (Episcopalian), 836 Sauna Paris, Costa Rica, 426
 Savage, John, 90
 Saviano, Philip, 702
 Savonarola, Fr. Girolamo, 75–81, 107 *n* 59 Saxe Bacon & O’Shea (Bolan),
 N.Y., 659 Scahill, Fr. James J., 686
 Scanlan, Bishop John J., 766, 767, 869
n 12
 Scarfe, Ernest, 147, 150
 Schad, Bishop James L., 729 *n* 263 Schaefer, Geheimrat, 214
 Schaffer, Ralph, 403–404, 432 *n* 38 Schermer, Fr. Theo, 1051
 Schexnayder, Fr. James, 582–583
 Schiavo, Terri Schindler, 783
 Schifter, Jacobo, 421, 422, 423, 424–425 Schillebeeckx, Fr. Edward, 1011,
 1043 Schlattmann, Fr. Jan, 1051
 Schmelling School, Russia, 240–241 Schmitt, Bishop Paul Joseph, 1112
 Scholasticism (Thomastic), importance of,
 515, 534, 571, 944, 1148
 Scholl, Pastor, 201
School of Darkness, 1107
 School Sisters of Notre Dame, 485, 1003,
 1004, 1008, 1013, 1019, 1020, 1021,
 1022–1023, 1024, 1046, 1061–1072,
 1073, 1074 *n* 3, 1086 *n* 348 *see also*
 Gramick, Sr. Jeannine *also* New Ways

Ministry

Schrembs, Bishop Joseph, 550, 552, 553 Schuesler, Fr. Peter, 826
Schulenburg, Guenther von der, 214 Schultheiss, Msgr. Gustav, 659
Schwabe, Maurice, 145, 149, 150, 152, 156 Schwartz, Jonathan H., 570
Schwartz, Barth David, 438–439 *n* 173 Schwartz, Michael, 773–774, 775
Schwietz, Archbishop Roger L., 858, 859 Sciambra, Joseph, 962
Scientific Humanitarian Committee (SHC)
see Hirschfeld, Magnus
Scotland Yard, 122, 123, 125, 126
Scots College, Rome, 141, 620
Scott, Joseph, 796
Scott, Msgr. Leonard, 1063
Scranton, Pa., Diocese of, 954, 955, 956,
961, 965–966, 968, 969–970, 971, 1169 SDR (submissive-detached-
rejecting) *see*
homosexuality, causes of
Seattle, Archdiocese of, 1034
Seattle Times, 781
Sebastian, Saint, 743
Secret Doctrine, The, 487
secret societies, 511, 517, 518, 521, 529,
557 *see also* Freemasonry
Secret World — Sexuality and the Search for
Celibacy, 658, 1167 *n* 120
Segers, Mary C., 1038
Segner, Mother Georgianne, 1046
Seidenberg, Robert, 496
Seitz, Fr. Paul F., 892
Selinger, Matthew, 965–966, 996–997
n 186
semen (human male), 406
Seminara, Christopher, 753, 757
seminary life and training, United States,
513–514, 515–516, 529, 753–757,
981–982, 1030, 1032, 1097–1098, 1108,
1171–1172
admission of “gay” candidates for the priesthood and religious life, 576, 926–

927, 942–945, 1032, 1171–1172
 alcohol permitted in seminary, 585 anti-Trent attitudes of
 NCCB/USCC, 575
 Council of Trent on priestly formation, 514–516, 575
 defections from the priesthood, 754 drop in vocations in post-Vatican II era,
 576
 elimination of mandatory Latin, 1098, 1150
 eroticism introduced into seminary life, 573–574
 infiltration by Homosexual Collective, x, xix–xx, 570–571, 576, 584–585,
 926–927, 1030–1031 Modernist influences in pre-Vatican II seminary
 system, 572,
 1097–1098, 1149
 NCCB/USCC role in seminary “reform,” 575
 post-Vatican II changes in doctrine and discipline, 572, 573, 585, 930, 982–
 983
 proper vetting, importance of, 754–757, 981
 rules against “particular
 friendships” ignored, 573, 925 secular indoctrination and
 politicization of, 572, 573
 Thomastic Scholasticism,
 importance of, 515, 571
see also individual religious orders *also* Communist infiltration and
 subversion
 Semple, Raymond, 365 *n* 278
 Senate of Priests, Archdiocese of San
 Francisco, 1034–1035
 Seneca, 30 *n* 102
 separation of Church and State, doctrine
 of, 511, 518, 521–522, 525, 557 Sepe, Msgr. C., 1059
 ~Seper, Franjo Cardinal, 711, 1035–1036 serial killers (homosexual), statistics
 on,
 427
 Serieux, Paul, 289 *n* 677
 Servants of the Paraclete, 586, 594,
 612–613 *n* 242, 703, 801, 1169
 Servants of the Paraclete Treatment
 Center, Jemez Springs, N.M., 586,

1169

Seton, Saint Elizabeth Bayley, 522, 541

n 47

Seton Hall University, Mahwah, N. J., 894,

1103, 1108

Seton Hill College, Greensburg, Pa., 1056 Seton Psychiatric Institute,
Baltimore,

Md., 702–703, 778

Seven-Year War, 227

“sewing circle,” definition of, 617

Sewing Circle, The, 716 *n* 8

sex, multi-definitions of, 391 *n* 1

sex abuse of minors *see* pederasty

Sex Education —The Final Plague, ix Sex Education and Information
Council of

the United States (SEICUS), 444 sex instruction (education), ix, 200–201,
555, 564, 914 *n* 26, 1037

“Sex Education Guidelines,” ix

sex orientation disturbance (SOD) sexology, 198, 200, 590

Sexology Movement, 114, 188–189 “sexpionage,” 302–303

Sex Reform (Liberation) Movement, 189,
451, 546, 555

Sexual Aspects of Pedophile Relations, The,
456, 459

“Sexual Attitudinal Restructuring” (SAR),
574, 592, 593, 736 *n* 382, 824

Sexual Celibate, The, 946–947

Sexual Deviation, 370

Sexual Disorders Clinic, Johns Hopkins
University, Md., 587

Sexual Improvement Movement, 200 *Sexual Inversion*, 188–190

sexual inversion *see* homosexuality “sexual orientation,” 215, 385, 387, 388,
419, 428, 443–444, 472, 474–475, 486,
713, 771, 919, 926, 931, 943–944,
952–953, 984

Sexual Outlaw, The, 417

sexual tourism, 421, 425

*****ebook converter DEMO Watermarks*****

Sexuality and Brotherhood, 1040
Sexuality and Homosexuality A New View,
 xi, 370
Sexuality — God's Gift, 667
Sexualpathologie (Sexual Pathology), 203 Shackleton, Francis, 246 n 12
 Shakespeare, 154
 Shallenberger, David, 394–395 n 90 shaman, 494, 585
 Shanley, Rev. Paul, 451, 591, 862–867, 887
 n 391, 1047, 1082 n 251, 1069
 connections to NAMBLA, 862–863 protected by clerical underworld and
 overworld, 866–867
 Shannon, William Vincent, 661, 1038 Sharaf, Myron, xxii–xxiii
 Sharp, Rev. J. H., 323
 Shaughnessy, Rev. Paul J., 365 n 262, 583,
 596
 Shaughnessy, Thomas F., 836, 840 Shaw, Bobbie, 345
 Shaw, Kathleen, 610 n 242, 699, 885 n 324 Shaw, Nancy, 345
 Shea, Daniel J., 683, 850, 852, 853, 854,
 885 n 326, 886 n 347
 Shearer, Colonel, 313
 Sheehan, Bishop Michael J., 893, 895, 897,
 913 n 10
 Sheehey, Brendon P., 934
 Sheen, Bishop Fulton J., 662, 1107 Sheil, Bishop Bernard James, 715 n 2,
 1143
 Sheil, Rev. Denis, 718 n 30
 Shelley, Edward, 144–145, 149, 150, 153,
 155, 156
 Sherard, Robert, 139, 167, 266 n 298 Sheridan, James J., 64 n 8
 Sherman, Pete, 952
 Sherwood, Zal, 482
 Shilts, Randy, 410, 500 n 32
 Shively, Charley, 472, 473
 Shmaruk, Fr. Richard J., 691
 Shreve, Jenn, 585
 Shrewbury Public School, 247 n 19 Shrine of St. Anne, Sturbridge, Mass.,
 677, 678

Shrine of the Little Flower Church, Royal
 Oak, Mich., 641
Shroud of Secrecy, The, 896, 1114, 1124
n 80
Si Le Grain Ne Meurt, 143, 236
 Sibalís, Michael David, 222, 223, 224, 225 Sicari, Salvatore, 451–452
 Sicilian Mafia, 305, 1139, 1140, 1142,
 1145, 1146, 1147, 1161 *n* 50, 1170 Sideman, Adi, 465 *n* 53
 Sierra Tucson Treatment Center, Ariz.,
 845
 SIGMA (Sisters in Gay Ministry
 Associated), 713, 1020, 1021
 Signorelli, 176
 Signorile, Michael, 726 *n* 189
 Sigretto, Frank T. A., 818
 Sigurimi (Albanian secret police), 328 Silk, Mark, 781–782
 Silvermaster, Nathan Gregory, 1125 *n* 94 *Silverpoints*, 141
 Silvestrini, Achille Cardinal, 809
 Simmermacher, Gunther, 752
 Simmons, Gertrude, 171
 Simon, William, 424, 723 *n* 143
 Simoncelli, Girolamo Cardinal, 101 Simonians, 37
 Simplicius, Pope Saint, 44
 Simpson, Wallis (Duchess of Windsor),
 657
 Sinclair, Andrew, 308, 309, 350–351 *n* 67 Sindona, Michele, 1144, 1147,
 1148,
 1163 –1164 *n* 86
 “Singing Nun” (Sr. Jeannine Deckers),
 suicide of, 441 *n* 232
Singulari nos On the Errors of
 Lammenais (1834), 518–519
 Sinnett, A. P., 488
Sins of the Cities of the Plain 254 *n* 133 Sioux City, Iowa, Diocese of, 1170
 Sipe, A.W. Richard, 567, 579, 580, 658,
 804, 889, 1167 *n* 86
 Siricius, Pope Saint, 42

SIS *see* British Intelligence Services *Sissy Boy Syndrome, The*, 383
 Sisters for Christian Community, 1075
n 47
 “Sister Jeannine Gay Ministry Fund”
 (Sisters of Loretto), 1072
 Sisters of Charity, 522, 541 *n* 47, 662,
 1056, 1057
 Sisters of Loretto, 606 *n* 197, 1003, 1013,
 1020, 1065, 1072
 Sisters of Mercy, 1020, 1031, 1032–1033,
 1055–1056, 1057
 Sisters of Mercy of the Americas,
 Brooklyn, N.Y., 1056
 Sisters of St. Joseph, 677, 713, 1019,
 1020, 1027, 1054
 Sisters of St. Joseph of Carondelet, 765 Sisters of the Divine Savior, 1065
 Sisters of the Holy Cross, Menzingen, 639 Sisters of the Immaculate Heart of
 Mary,
 1004, 1020
 Sisters of the Sacred Heart, 1020
 situation ethics, 573, 1044–1045
 Sixtus IV, Pope, 94, 95
 Skidelsky, Robert, 351–352 *n* 79
 Skipwith, Henry, 91
 Sklba, Bishop Richard, 834, 835
 Slaves of the Immaculate Heart of Mary,
 691 *see also* Feeney, Fr. Leonard Sledd, Charles, 91, 109 *n* 118
 Sleidan, Johan (Johann Philippson),
 103 –104
 Slipiy, Bishop Josyf Ivanovycé, 1136,
 1150–1151, 1160 *n* 36
 Slowik, Ted, 812–813
 Smedley, Agnes, 357 *n* 153
 SMERSH (*SMERt’ Shpionam* or “Death
 to Spies”), 327, 359 *n* 191
 Smith, Alfred E., 541 *n* 49, 643
 Smith Brad, 785

Smith, Charles Saumarez, 312
 Smith, Janet, 1024, 1062, 1070, 1077 *n* 87 Smith, Bishop John, 782
 Smith, Morton, 494 – 495
 Smith, Paul, 929
 Smith, Peter, 840
 Smith, Rev. Ralph, 187
 Smith, Walter Bedell, 329
 Smithers, Leonard, 254 *n* 133, 266 *n* 309 Smolich, Rev. Thomas, 941–942
 Snaza, Sr. Rose Mary, 1013
 Snyder, Bishop John J., 895, 1062–1063,
 1085 *n* 333
 Socarides, Charles W., 391 *n* 3, 396 *n* 113,
 474
 Social Darwinism, 200
 Social Democratic Party (SPD), Germany,
 196, 197, 217
 “Social Gospel,” 551, 1105–1106
 Social Hygiene Movement *see* eugenics Socialism, Socialists, 196, 200, 201,
 300,
 317, 521, 1094, 1141, 1142, 1157 Socialist Society, Cambridge University,
 315, 317
 social sciences, sociology, criticism of,
 200, 484, 503 *n* 96
 Societies for Reformation of Manners,
 92–93, 249 *n* 62
 Society of Biblical Literature, 494 Society of Fools *see* Mattachine Society
 Society of Jesus *see* Jesuit Order, Jesuits Society of St. Edmund, 928
 Society of St. John, 740, 920, 954–972,
 973, 1169
 building the “City of God,” 955–957, 971
 canonical structure of, 956–957 John Doe Case against SSJ, 954–955, 958,
 959, 962, 966, 968, 970, 971, 972
 priests assume chaplaincy at St. Gregory’s Academy, 958
 sex abuse charges leveled against SSJ members, 960–971
 sexual grooming of students at Academy, 958–959, 968
 suppression of order by Bishop Martino, 972, 1169
 Society of St. Pius X (SSPX), 955, 963,

964, 966, 968, 969, 994–995 *n* 139 Society of the Divine Savior *see*
 Salvatorians
 Society of the Divine Word, 581
 Socrates, 12, 26
 “SOD” “sex orientation disturbance,” 475 *Sodalitium Pianum* (code name *La*
Sapinière), 1092, 1093
 Sodom, Sodomites, 6–7, 38, 39, 44,
 45–46, 50, 76–77, 84, 1049
 sodomite, definition of, xv, 72, 76, 82, 367 sodomy, 6, 11, 14, 25, 33, 39–46,
 48–60,
 62–63, 71–74, 75–79, 80–83, 84–85,
 86–87, 114–115, 142, 149, 153, 162,
 172, 178, 180, 184, 187, 191, 195, 201,
 202, 206, 210, 215, 216, 219–222, 225,
 226, 227, 228, 238–239, 404–408, 420,
 421, 427, 448, 455, 457, 490, 555, 574,
 580, 586, 632, 685, 687, 700, 701,
 708–709, 710, 802, 824, 826, 829, 900,
 941, 954, 978, 1036, 1046, 1094 act against nature, 41, 45, 60–61, 62, 71,
 109 *n* 99, 205, 219, 222, 239 as a “gay” version of heterosexual coitus, 201,
 486
 condemnation as a crime by the State, 32, 45, 46, 63, 174, 187, 205–206, 219,
 222, 228, 238–239 connection to treason, 27 *n* 19, 298 defense and
 decriminalization of, 114, 201, 206, 219, 708–709 definition of, xiv, xv, 64 *n*
 5, 67 *n* 54, 72, 82, 87, 105 *n* 6, 239, 367 inherent violence of, 372, 378, 574
 physical dangers of, 406–408, 1046 traditional condemnation by Church, 39–
 46, 48–59, 60, 62–63, 239
see also homosexuality *also* AIDS Sodano, Angelo Cardinal, 909, 973 Soens,
 Bishop Lawrence, 1170
 Sofronov, Alexey, 242
 Sofronov, Mikhail, 242
 Solis, Dianna, 1020
 Solomon, Simeon 250 *n* 80
 Solon, 12
 Somalo, Martinez Cardinal, 1061
 “Some Considerations Concerning the
 Catholic Response to Legislative

Proposals on the Non-Discrimination
 of Homosexual Persons” (1992), 1048,
 1051, 1060
 Somerset, Lord Arthur, 123, 124, 125,
 127, 128, 129, 249 *n* 62
 Somerville, Rev. Walter, 902
*Something for the Boys: Musical Theater
 and Gay Culture*, 653
Son of Oscar Wilde, 139
 Sorge, Richard, 342, 364–365 *n* 261, 1108 Sorge Japanese Spy Ring, 342
 Sorotzkin, Ben, 466 *n* 69, 475
 South Africa, 751
 South Carolina, University of, 385, 890 Southdown, Ontario, Canada, 703,
 971 Southern African Catholic Bishops’
 Conference (SABC), 748–749, 752, 758 *Southern Cross, The* (South Africa),
 748–749, 751
 “Souththold (Sodom School) Incident” *see*
 Whitman, Walt
 Soviet Cold War Espionage, 299–301,
 302–303, 306–307, 330
 “agent of influence,” role of, 301, 303, 319–320, 325, 358 *n* 159
 disinformation, 306
 homosexuals as agents, 302, 306, 321, 350–351 *n* 67
 recruitment and training and use of “ravens” and “swallows,” 302–303, 312,
 313
 recruitment of agents, 301–302, 306, 307, 309, 312
 sexual blackmail, 301, 302–303, 313, 350–351 *n* 67, 1115, 1156 strategies for
 selecting target population, 301, 306, 307
 Soviet Secret Intelligence, 299
 Cheka, Chekists, 297, 299
 GPU (State Political
 Administration), 299, 1107
 GRU (Soviet Military Intelligence/ Chief Intelligence Directorate of the
 General Staff), 299, 306, 313, 327, 340, 350 *n* 67, 1101, 1156 KGB
 (Committee for State
 Security), 299, 303, 312, 321, 325, 332, 334, 335, 336, 338, 1109, 1110,
 1111, 1112, 1113, 1114, 1156 MD (Ministry of Internal Affairs), 299

NKGB (People's Commissariat of State Security), 326, 327
 NKVD Soviet Secret Police (People's Commissariat for Internal Affairs),
 299, 300, 306, 309, 317, 326, 327, 347 *n* 6, 1102, 1107, 1110 OGPU (Unified
 State Political Directorate), 299, 312
 SMERSH, 327
 Soviet Union Sexual Emancipation
 (Reform) Movement, 206
Soviet World of Communism, The, 1101 Spada, Massimo, Prince, 1145
 Spadaro, Rev. Antonio, 267 *n* 318
 Spain, Msgr. William, 770
 Spalding, Archbishop Martin J., 520, 521,
 523, 525
 Spalding, Bishop John L., 527
 Spanish Civil War, 310, 324, 326
 Sparks, Fr. Richard, 796
 Spellman, Frances, 634
 Spellman, Francis Cardinal, xxii, 507, 556,
 559, 561, 564, 615–616, 633, 634–662,
 663, 668, 672, 676, 677, 688, 697, 714,
 721 *n* 121, 721 *n* 124, 722 *n* 137,
 723–724 *n* 154, 724 *n* 162, 725 *n* 176,
 725–726 *n* 184, 726 *n* 189, 739, 779,
 809, 841, 891, 892, 896, 897, 1153,
 1164 *n* 87, 1153, 1164 *n* 87, 1169 appointment to Vatican Secretariat of
 State, 637
 Auxiliary Bishop of Boston, 640 background and early education, 634
 Cardinal of Archdiocese of New York, 641–642
 Cardinal William O'Connell, disastrous relations with, 628, 636–637, 640,
 720 *n* 92
 conflict with father, 634
 death of, 654, 660, 892
 diary-record keeping, 639
 early important Vatican
 connections, 636, 638
 failure to check U.S. Armed Forces condom program, 647
 guardian of public morals, 646–647 homosexuality of, 639, 650, 652–661,
 722 *n* 135, 725–726 *n* 184, 727 *n* 210, 1115, 1153 “Kingmaker,” 661, 662–

663, 672, 676, 677, 688, 697, 707, 779, 841, 896
 Knights of Columbus project in Rome, 637–638, 644, 721 *n* 124 Knights of
 Malta scandal, 643–646, 723 *n* 143
 life at “the Powerhouse,” 642–643, 647, 653, 663, 723–724 *n* 154 a “mama’s
 boy,” 634, 636
 Military Vicar of the U.S. Armed Forces 642, 647
 negotiations with President Roosevelt at Hyde Park, N.Y., 640–641
 personality of, 649–650, 689 piety, lack of, 651
 Pope Pius XII, close ties to, 638–639
 priest of Boston Archdiocese, 636 role in Puerto Rican birth-control debacle,
 647–649
 secular political power of, 648 seminary years and ordination in Rome, 635–
 636, 640, 1139
 Spellman, John, 640
 Spellman, Marian, 634
 Spellman, Martin, 634, 640
 Spellman, Nellie Conway, 634, 640, 650 Spellman, William, 634, 640
 Speltz, Bishop George, 566
 Spencer, F. Gilman, 656
 Spender, Stephen, 350–351 *n* 67
 Spiegel, S. Arthur, 910
Spirit Lamp, 143
 Spiritualism, 209, 486, 488
 Splaine, Fr. Michael, 626, 629
 Spofford, Sr., Rev. William B., 1103, 1105 Spohr, Max, 281 *n* 507
 Spoleto (Italy), Diocese of, 1144
 Spong, Rev. John, 482
 Sporus, 23
 Springfield, Ill., Diocese of, 811, 815–821,
 1069, 1169–1170
 Springfield, Mass., Diocese of, 676–677,
 678, 679, 683–686, 687–688, 697, 739,
 1169–1170
 spy *see* traitor
Spy Within, A, 1122 *n* 70
 Sradda, Piero, 307
 Städele, Anton, 216

Stafford, Archbishop James F., 703, 753 Stalin, Josef (Iosif Vissarionovich Dzhugashvili), 91, 206, 207, 283 *n* 550, 284 *n* 560, 297, 299–300, 302, 304, 306, 312, 315, 319, 322, 324, 326, 327, 328, 330, 334, 335, 340, 342, 350–351 *n* 67, 364 *n* 261, 470, 478, 1100–1101, 1102, 1106, 1108, 1109–1110
Stalin-Hitler Non-Aggression Pact, 326, 327, 1143
Stallings, Rev. George, 606–607 *n* 211 *La Stampa* (Italy), 1171
Stanford University, Calif., 586
Star Ledger, 675
Starmann, Rev. Joseph, 794–795
Star-Spangled Heresy, The, 510
Statnick, Fr. Roger, 1056–1057
STDs (sexually transmitted diseases) *see* venereal diseases and parasitic infestations
Stead, W. T., 115, 159, 249 *n* 62
Steakley, James, 283 *n* 551
Stearn, Jess, 500 *n* 32
Stearns, Geoffrey, 989 *n* 42
Steichen, Donna, 991 *n* 97, 1004, 1011 Steinbock, Bishop John T., 797, 807, 874–875 *n* 133
Steiner, Rudolf, 938, 1131
Stenbok-Fermor, Alexy Alexandrovich, 245
Stennis, Leon, 1057
Stephen IX, Pope, 47
Stephen X, Pope, 59
Stephen (Bell), Adeline Vanessa, 308, 310, 352 *n* 79, 353 *n* 80
Stephen, Adrian, 308, 309
Stephen, Julian Thoby, 308
Stephen, Virginia Woolf, 308, 309
sterilization, 201, 555, 558, 560, 565, 648 Sterling, Claire, 295
Stern, Richard, 426

Stettinius, Jr., Edward, 1101, 1121 *n* 68 Stevenson, Robert Louis, 270 *n* 350
 Stewart, Robert, 2nd Marquess of Londonderry, 247 *n* 16
 Stimson, Henry L., 305
 Stockton, Calif., Diocese of, 747, 797 Stoller, Robert J., 371, 375, 376–377, 378,
 381, 394 *n* 65
 Stonewall Inn, 410, 1046
 Stonewall Inn riot, 452, 561, 571, 574, 1127 *n* 110
 Strachey, Lytton, 309
 Strachey. Giles Lytton, 352 *n* 79, 353 *n* 82 Straight, Michael, 323, 1101
 Stritch, Samuel Cardinal, 715 *n* 2, 1147 Stuart, John T., 598 *n* 43
 Stuckenschneider, Jack, 847
Studies in the Psychology of Sex, 188 *Studies in the Spirituality of Jesuits*, 926,
 1040
Studies of the Greek Poets, 272 *n* 380 *Sturmabteilung* (SA), 1094
 Sturzo, Don Luigi, 1094, 1130
 Suenens, Leo-Jozef Cardinal, 1133, 1134 Suetonius Tranquillus, Gaius, 23
Sufficiently Radical: Catholicism, Progressivism, and the Bishops' Program of 1919, 550
 Sullivan, Arthur S., 137
 Sullivan, Debra, 940
 Sullivan, Harry Stack, 381, 383, 395 *n* 102 Sullivan, Fr. John, 249–250 *n* 68
 Sullivan, Msgr. John J., 849, 850–851, 852, 853, 885 *n* 337, 886 *n* 347
 Sullivan, Bishop John Joseph, 845
 Sullivan, Bishop Walter F., 895, 1015, 1027, 1033, 1034, 1053, 1064, 1070 Sulpician Order, Suplicians, 513–514, 517,
 519, 616–617, 623, 626, 699, 764, 890, 920
 Summers, Anthony, 365 *n* 266
 Sungenis, Robert A., 825
Sunday People, The (London), 350–351

n 67

Sun-Sentinel (Fort Lauderdale), 778, 781,
782

Survivors Alliance and Franciscan

Exchange Network (SafeNet), 936 Survivors Network of those Abused by
Priests (SNAP), 980

Sussex, University of, 208

Swinscow, Charles Thomas, 122, 124 *Sword and the Shield, The*, 1109

Sydney-Turner. Saxon, 353 n 80

Syllabus Errorum (1864), 521

Syllabus of Errors see *Lamentabili Sane* Symonds, Janet Catherine North,
175,

177, 188

Symonds, Janet, 270 n 346

Symonds, John Addington, 10, 120–122,

133, 174–180, 181, 182, 183–187,

188–190, 231, 237, 238, 250 n 80 Angelo Fusato, relations with, 177–178

disciple of “Greek Love” and pederasty, 176, 179–180, 247–248 n 29

family background and marriage, 175, 177, 188, 270 n 346

the Harrow years, 120–121 homosexuality of, 175–176

Havelock Ellis, collaboration with, 188 –190

Norman Moor, affair with, 176–177 views on sodomy and “sexual
inversion,” 178, 180, 271 n 357, 273 n 384

Walt Whitman, friendship with, 186–188

writings of, 176, 179, 270 n 350 see also *Memoirs* also *Problem In Greek
Ethics* and *Problem in Modern Ethics*

Symonds, John Addington, Sr., 121 Symonds, Madge, 270 n 346

Symons, Bishop Joseph K., 777–782, 796,
867, 1015, 1069

Bishop of Palm Beach, 777

Bishop of Pensacola-Tallahassee, 778

charges of pederasty against, 777, 780–782

early clerical career, 777–778 harbors criminal clerical pederasts, 778–780

resignation of, 780–782, 786 support for pro-homosexual groups, 778, 780,
1015, 1069

Symposium (Plato), 13, 175, 963

Synod of Florence, 59

*****ebook converter DEMO Watermarks*****

Syracuse, N.Y., Diocese of, 1055
 Szoka, Edmund Cardinal, 770, 1061
Tablet, The (Diocese of Brooklyn), 1012 *Taking a Chance on God*, 411–412
Talmud, The, 5
 Tamberg, Tod, 805
Tampa Tribune, 782, 783, 784, 785 Tankard, Herbert, 150
 Tannera, Conal, 963
tantes (Russia), 239
 Tardieu, Auguste Ambroise, 231–232, 233,
 237
 Tardini, Domenico Cardinal, 636, 721 *n* 114, 1119 *n* 38, 1141
 Tatchell, Peter, 389, 390, 415, 472, 473
 Taylor, Alfred Waterhouse Somerset, 145–146, 147, 150, 152, 155, 156, 157,
 158, 260–261 *n* 204
 Taylorson, Frederich, 125, 127
Tchaikovsky —The Quest for the Inner Man, 293 *n* 759
 Tchaikovsky Museum and Archive, Klin, Russia, 243
 Tchaikovsky, Aleksandra Andreevna d’Assier, 240
 Tchaikovsky, Alexandra (Sasha), 240
 Tchaikovsky, Anatoly, 240, 242, 244
 Tchaikovsky, Antonina Milyukova,
 241–242
 Tchaikovsky, Ilya Petrovich, 240
 Tchaikovsky, Ippolit, 240
 Tchaikovsky, Modest, 240, 243
 Tchaikovsky Museum and Archives, 243
 Tchaikovsky, Nikolay, 240
 Tchaikovsky, Pyotr Ilyich, 240–241, 242–245
 death, possible suicide of, 245 Désirée Artôt, infatuation with, 241
 diaries and journals of, 244 education and musical training, 241 family life
 and siblings, 240 homosexual and pederastic affairs, 241, 242, 243
 marriage to Antonina Milyukova, 241–242
 Vladimir Lvovich Davïdov “Bob,” infatuation with nephew, 243
 Tchaikovsky, Praskovya “Panya,” 244 Tchaikovsky, Zinaida, 240
 “teaparties,” 145, 147, 639
Tearoom Trade, 410

tearoom trade (public toilets), 392 *n* 28, 409, 410
Techniques of Communism, The, 1123 *n* 75
 Teczar, Rev. Thomas, 611 *n* 242, 679–683, 700, 854
Teleny, 254 *n* 133
 Tellier, André, 3 *n* 1
 Temple of the Rosy Cross *see*
 Rosicrucians
 Temple University, Philadelphia, 1007
Tempo (Rome), 1154
 Tennyson, Alfred, 307
 Teresa of Avila, Saint, 573
 Testard Incident *see* Sade, Marquis de
 Testard, Jeanne, 227–228
Testem Benevolentiae Nostrae Concerning New Opinions, Virtue, Nature and
 Grace, With Regard to Americanism (1899), 509, 531–534, 539
n 7, 546 *n* 113, 553, 622
 Teta, Fr. Michael, 569
Text-Book of Insanity (Lehrbuch der Psychiatrie), 180
 Thatcher, Margaret, 331
 Thaumaturgist, Franciscan (Saint Anthony of Padua), 534, 546 *n* 124
 Theodosian Code, 43
 Theodosius I, Emperor, 43, 66 *n* 28
 Theodosius II, Emperor, 43–44
 Theological College (CUA), Washington, D.C., 890, 894
 Theosophical Society, London, 487, 488, 489
 Theosophical Society, United States, 488, 938
 Theosophists, 204
 Theosophy, 486–487, 488
 Thibault, Robert E., 828
 Thickbroom, Charles, 124, 125
 Thienpont, Donald M., 665
 Thiessen, Fr. Dennis, 1062–1063, 1064
 “Third National Symposium on Lesbian and Gay People and Catholicism:
 The State of the Question,” (New Ways Ministry), 1060
 “Third Sex” (also “Intermediate Sex”), theory of, 183, 185, 193
 “Third Watershed,” 312
 Thomas Aquinas, Saint, 62, 64 *n* 4, 856, 898, 919, 946, 1148

Thomas, Judy L., 579, 604 *n* 163, 605 *n* 168
Thomas Merton Center, Pittsburgh, Pa., 1020
Thomas, Rev. Paul K., 1014, 1022, 1027, 1029, 1078 *n* 114
Thompson, Clara, 376
Thorpe, Vanessa, 170
Thorstad, David, 281 *n* 509, 449–450, 451, 464 *n* 34, 863
Three Month Fever —The Andrew
Cunanan Story, 438 *n* 169
Tillett, Gregory, 487–491, 965
Timarkhos, 15
Times Books, 655, 661
Times Magazine, 584
Times Tribune, Scranton, Pa., 971
Timlin, Bishop James, 766, 954, 955, 956, 963, 964, 966, 967–968, 969, 970,
971, 972, 994 *n* 137
Timmons, Fr. Gary, 874 *n* 133
Timmons, Stuart, 498 *n* 11
Tinsley, Msgr. Edmond, 680
Tinsley, Msgr. Edward, 612 *n* 242,
Tisserant, Eugène Cardinal, 1112,
1135–1136, 1141
Togliatti, Polmiro, 1141
Toke, Leslie, 58
Toler, Diane, 963
“To Live in Christ Jesus — A Pastoral Reflection on the Moral Life”
(NCCB), 1010, 1038, 1058
Tolstoy, Alexei Nikolaevich, 174, 268 *n* 338
Tolstoy, Leo, 174, 268–269 *n* 338
Tomlinson, George, 307
Tommasini, Oreste, 97
Toomey, Fr. David J., 625, 628, 629–630, 631, 632, 719 *n* 79
Topczewski, Jerry, 830, 834, 835
Topitsch, Ernst, 300, 1101
Toronto Forensic Clinic, 444
Toronto study on pedophilia and
exhibitionism (1964), 444, 446–449, 464 *n* 22
Toronto, University of, 444

Torquemada, Rev. Tomás de, 534, 546 *n* 124
 Torres, Fr. P. Jesus, 953
 Torrigino, Mario, 583
 Totten, Joe, 1017
 Touchet, Mervin, 2nd Earl of Castlehaven, 91–92
 Toulouse-Lautrec, Henri de, 261 *n* 198
Toute la verite sur Fatima, 1137
Tractarian Movement, 251 *n* 93, 268 *n* 335
Tragedy and Hope—A History of the World in Our Time, 1123 *n* 75
 traitor, characteristics of, 296–297, 314, 348 *n* 16
 transsexual, transsexuality, 376, 586
 transvestitism, 376
 Trappist Order (Cistercian Order of the Strict Observance), 514, 678, 1042
 Trastevere, boys of, 620, 621–622, 627
 Travelers' Club, 345, 346
 Travers, Mary Josephine, 249 *n* 64
 Traxler, Sr. Margaret Ellen, 1037
 treason, 295–696, 297, 303, 313, 314, 350–351 *n* 67
 Tredegar, Evan, 1153
 Tremblay, Fr. Francois le Clerc du, 299
 Trent, Council of, *see* Councils of the Roman Catholic Church
 Trenton, N.J., Diocese of, 782, 894
 Tresckow, Hans von, 199–200, 217, 218, 279–280 *n* 492
Trials of Oscar Wilde: Deviance, Morality, and Late-Victorian Society, The, 255 *n* 153
Tribune-Democrat, The, Johnstown, Pa., 1057–1058
 Trinity College, Cambridge, England, 119, 129, 152, 315, 317, 333, 351–352 *n* 79, 353 *n* 80
 Trinity College, Dublin, Ireland, 133, 149
 Trinity Episcopal Church, Chicago, 1022
 Trinity House, Chicago, 580
 Tripp, C. A. (Clarence Arthur), 652, 656, 725 *n* 174
 Tromovitch, Philip, 455, 466 *n* 69
 Trotsky, Leon (Lev Davidovich Bronstein), 283 *n* 550, 1104
 Trotskyists, 300
Trouble With Harry Hay—Founder of the Modern Gay Movement, The, 498

n 11

Troy, Archbishop John, 541 *n* 48

Truman, Harry S., 330, 341, 1102

Truman Administration, 306

Trumbach, Randolph, 93

Trump, Fr. Sebastian, 1096

Trupia, Msgr. Robert, 568–569, 601 *n* 100, 804–805

Truth (London), 158

Tsang, Daniel, 16, 451, 660, 863

Tsarev, Oleg, 355 *n* 108

Tserpitsky, Nikolai Ivovich, 1111

Tucson, Diocese of, 567, 568, 569, 804–805, 896

Tulane University, New Orleans, 559

Tulip, 352 *n* 79

Turnbaugh, Douglas Blair, 352 *n* 79

Turner, R. E., 446

Turner, Reginald, 168

Twenty-Third Publications, Mystic, Conn., 1046

“twilight men,” 2

“The Two Loves” (Lord Douglas), 154

Tydings Committee (1950), 1122 *n* 73

Tydings, Millard E., 1122 *n* 73

Tyerman, Christopher, 119

Tyler, Brent T., 833–834

“tyotki” (Russia), 239

Tyrolian clerical pederast case, 191

Tyrrell, Fr. George, 534, 538, 546–547 *n* 125

Tyrrell, Robert Yelverton, 131, 132

Udall, Rev. Nicholas, 85, 108 *n* 92

UFMCC *see* Universal Fellowship of

Metropolitan Community Churches Uhl, Conrad, 279–280 *n* 492

Ulianovsky, Alexandr, 1122–1123 *n* 74 Ulrichs, Karl Heinrich, 182–186,
190–195,

198, 199, 220, 274 *n* 398, 280–281 *n*

505

case studies on sodomy trials in Prussia, 191–192, 278 *n* 460, 286 *n* 621

*****ebook converter DEMO Watermarks*****

homosexuality of, 183
“Third Sex” theory, 183–185 views on pederasty and sexual inversion, 183–184, 185, 232, 274–275 n 417
Zastrow case, involvement in, 192–194, 278 n 462
see also *Riddle of ‘Man-Manly’ Love, The*
Ulrichs: The Life and Works of Karl Heinrich Ulrichs, Pioneer of the Modern Gay Movement, 274 n 398
“ULTRA,” (code), 305
Umhoefer, Dave, 828
Undermining of the Catholic Church, The, 693, 1089
Understanding Child Molesters, 445
UNESCO (U. N. Educational, Social, and Cultural Organization), 1125 n 94, 1131, 1158 n 12
Ungodly Rage —The Hidden Face of Catholic Feminism, 991 n 97, 1004
Uniate Roman Catholic Church (Ukraine), 1110, 1113
Uniates (Ukraine), 1159–1160 n 54
Union of Catholic Women (UCW), 1130
Union of Scientific Workers, 302
Union of Socialist Physicians, 205
Union Theological Seminary (NYC), 480, 1103, 1105–1106
Unitarian Universalist Church, 483, 1106
Unitarian Universalist Community Church, Boston, 450–451, 862, 1153
United Nations, 693–694, 1121 n 68, 1125 n 94
U.S. Atomic Energy Commission (AEC), 330, 1101
U.S. Armed Services, 636
U.S. Center for Disease Control (CDC), Atlanta, Ga., 406–407, 413, 476
U.S. Department of Defense, 1101
U.S. Department of Justice, 1101
U.S. Department of Treasury, 1101
U.S. House of Representatives, 1101
U.S. House Committee on Un-American Activities (HUAC), 1104, 1107, 1121–1122 n 68, 1122 n 73
U.S. Intelligence Services, 300, 304–306 Army Signal Security Agency (SSA), 327
Central Intelligence Agency (CIA), 300, 306, 327, 328, 349–350 n 65, 360 n 197, 1122 n 72, 1146, 1159 n 27, 1163 n 84

*****ebook converter DEMO Watermarks*****

Central Intelligence Group (CIG), 306
Department of State, 1101
Department of War, 304, 306, 550 Federal Bureau of Investigation (FBI),
322, 327, 328, 1101, 1107, 1122 *n* 72
Federal Bureau of Investigation Masonic Lodge, Fidelity Chapter of, 1122 *n*
72
Foreign Information Service (FIS), 305
Intelligence Cryptologic Section, “Black Chamber,” 305
Joint Chiefs of Staff (JCS) (X-2), 305, 306
Military Intelligence Division of War Department (G-2)
National Security Agency (NSA) National Security Council (NSC), 329
Office of Naval Intelligence (ONI), 304
Office of Policy Coordination (OPC), 329
Office of Strategic Services (OSS), 300, 305–306, 349–350 *n* 65, 1101, 1140,
1156–1157
Office of the Coordinator of Information (COI)
see also VENONA
U.S. Lend Lease Program (1941), 1102, 1122 *n* 70
U.S. Military policy on admission of homosexuals
U.S. Military policy on condom
distribution
U.S. Navy, 636–637, 721 *n* 120
U.S. Senate, 1101
U.S. Senate Permanent Subcommittee on Investigations of the Committee on
Government Operations, 659, 1122 *n* 73, 1123–1124 *n* 75
U.S. Special Subcommittee on Internal Security of the Senate Foreign
Relations Committee, 1104, 1108, 1122 *n* 73
United States Catholic Conference (USCC), 557, 561, 562, 600 *n* 84, 751,
764, 774, 783, 841, 842, 892, 893, 894, 895, 896, 1012, 1018, 1048, 1052,
1060, 1065, 1069, 1099, 1109, 1115, 1127 *n* 113, 1143
Ad Hoc Committee on Sexual Abuse, 821, 988–989 *n* 34
Administrative Board, 798, 823 Committee on Education, 798 Committee on
the Laity, 798 creation of, 562, 892
Department of International Affairs Family Life Office *see* McHugh, Bishop
James T.
function and organizational structure of, 562
homosexual colonization of, 507, 565–566, 741, 862, 892, 894, 1012, 1018

liberal secular policies, 564, 600 *n* 84, 1143
low moral tenor of, 564
National Catholic AIDS Network, 581, 583, 668
Youth Ministry Board, 862
see also National Conference of Catholic Bishops (NCCB)
United States Coalition for Life (USCL), ix, 1055, 1056, 1058–1059
United States Conference of Catholic Bishops (USCCB), 343, 596, 669, 741, 753, 836, 922, 1003, 1099
Ad Hoc Committee on Sexual Abuse, 669, 927, 988–989 *n* 34 Campaign for Human Development, 667, 668
Committee for Ecumenical and Religious Affairs, 836
connections to Homosexual Collective, 1031, 1099
Dallas meeting on clerical sexual abuse, 2002, 859–860, 927 Dallas “Charter for the Protection of Children and Young People,” 988–989 *n* 34
Department of Education, 987 *n* 2 National Catholic AIDS Network (NCAN), 1031
opposition to mandatory AIDS testing in seminaries, 925
Universal Fellowship of Metropolitan Community Churches (UFMCC), 477, 484–485, 498 *n* 10, 585, 748, 1010, 1017, 1035, 1042
ecumenical networking, 484, 485, 1017
founding of, 484, 503 *n* 93
in-house publishing, 485
political agenda, 484, 485
Washington, D.C. field office and special departments, 484, 485 workshops on erotica, 585
see also DeBaugh, R. Adam
Universe, The (England, Ireland), 1117 *n* 23
University of Birmingham, England, 611 *n* 242
University of California Medical School, San Francisco, 586
University of California Medical School, San Diego, 656
University of Comillas, Santander, Spain, 974
University of St. Thomas, Rome *see* Angelicum, the
University of Texas, Irving, 1024
University of Vienna, 841
Untener, Bishop Kenneth E., 574, 736 *n* 382, 824, 1015, 1060
Unzipped —The Popes Bare All, 102

Uranian, Uranism, 194, 201, 232, 239 *Uranodioninge*, 183
 Urban Pontifical University, Rome, 901 Urbanski, Bill, 783–785
Urning, 181, 183, 190–191, 193, 201, 274
n 401
 urologina, 189
 Urrutigoity, Fr. Carlos Roberto, 954–955,
 959, 960, 961, 962, 963–972, 973,
 996–997 *n* 186, 998 *n* 210, 1169 Ursuline Sisters, 1019, 1057
 Ursuline Education Center, Canfield, Ohio, 1057
 Ushaw Seminary, England, 620
 usury, vice of, 72
 Utrecht University, Netherlands, 457 Uva, Don Pasquale, 1114
 Vaca, Juan José, 976–977, 978, 980 Valance, Diocese of, pedophile case
 (France, 1812), 224
 Valeri, Valerio Cardinal, 999 *n* 225 vampire, references in homosexual
 literature, xiv, 236, 372, 392 *n* 32 Vancouver, B.C., Diocese of, 1038 Van
 Handel, Fr. Robert, 929, 933, 934 Van Vlierberghe, Bishop Polidoro,
 975–976
 Van Wyk, P. H., 385
 Vansittart, Robert, 334
 Vargo, Marc E., 502 *n* 87
 Vassall, William John Christopher,
 336–339, 340
 blackmail and recruitment by Soviets, 336–337
 classified documents provided to Soviets, 337–339
 homosexuality of, 336
 Naval career, 336–337
 Vassar College, N.Y., 1125 *n* 94
 Vassart, Albert, 1103–1104
 Vatican (Holy See), 48, 57, 89, 267 *n* 318,
 299, 301, 340, 342, 343, 344, 346, 496,
 510, 511, 512, 513, 516, 524, 528, 529,
 540 *n* 14, 542 *n* 63, 574, 595–596, 610 *n* 241, 631, 632–633, 639, 640, 644,
 645, 649, 686, 691, 740, 774, 775,
 776–777, 789, 790, 816, 821, 823, 830,

836, 855, 858, 864, 894, 898, 899, 900,
 904, 920, 921, 922, 924, 942, 950, 953,
 954, 972, 980–981, 1021–1023, 1036,
 1049, 1058, 1059, 1063, 1067–1068,
 1071, 1087–1088, 1094, 1112, 1131,
 1146, 1150, 1153, 1159 *n* 27, 1171 Vatican Administration for Religious
 Works, 1162–1163 *n* 81
 Vatican Administration of the Patrimony of the Holy See, 56, 1162–1163 *n*
 81 *Vatican and the Americanism Crisis, The*, 533
Vatican and Homosexuality, The,
 1035–1040
 Vatican Bank *see* Vatican Institute for Religious Works (IOR)
 Vatican Birth Control Commission, 1137, 1151
 Vatican Ecclesiastical Offices
 College of Abbreviators, 95
 Curia, internationalization of, 1097, 1098, 1132, 1150
 Holy Office (renamed Congregation for the Doctrine of the Faith), xiii, 691,
 1134, 1150
 Sacred College of Cardinals, 809, 1112, 1132, 1141
 Sacred Congregation for Bishops, 775, 809, 909
 Sacred Congregation for Catholic (Christian) Education, 589,
 606– 607 *n* 211, 1171–1172
 Sacred Congregation for
 Extraordinary Affairs, 637
 Sacred Congregation for Institutes of Consecrated Life and Societies of
 Apostolic Life, 953, 1061, 1062, 1064, 1065
 Sacred Congregation for Religious and Secular Institutes (CRSI), 496, 644,
 646, 753, 921, 922, 950, 1021, 1022, 1023–1024,
 Sacred Congregation for the Causes of Saints, 543 *n* 70, 672 Sacred
 Congregation for the Clergy, 569, 610 *n* 242, 710, 711, 767, 773, 848
 Sacred Congregation for the Doctrine of the Faith (CDF) 667, 711, 860–861,
 898–899, 951, 970, 1028, 1035–1036, 1037, 1051–1052, 1060, 1061, 1064,
 1065–1068, 1069–1072, 1073, 1116 *n* 10, 1150, 1169, 1171
 Sacred Congregation for the Eastern Church, 1113
 Sacred Congregation for the Institutes of Consecrated Life and Secular
 Institutes, 1022, 1026 Sacred Congregation of Rites, 522, 1095
 Sacred Congregation of Seminaries and Universities, 575, 1097–1098 Sacred

Congregation de
Propaganda Fide, 514, 528, 618, 622, 623, 1095, 1130, 1147
Secretariat of State, 1059
Vatican in the Age of Dictators
[1922–1945], *The*, 1119 n 38
Vatican I *see* Councils and Synods of the Roman Catholic Church
Vatican II *see* Councils and Synods of the Roman Catholic Church
Vatican II, Homosexuality & Pedophilia, 1155
Vatican Institute for Religious Works (IOR), 1145–1147, 1162–1163 n 81,
1163 n 82, 1163–1164 n 86, 1170 Vatican-Moscow Agreement *see* Metz
Accord
Vatican Press Office, 752
Vatican Signatura, 610 n 241
Vatican Secretariat for Non-Believers, 668 Vatican Secretariat (Council) for
Promoting Christian Unity, 667, 1112, 1113–1114
Vattuone, Richard J., 856, 857
Vaughan Affair at Harrow, 119–122 Vaughan, Rev. Charles John, 119–122
Vaughan, Herbert Cardinal, 651, 1166 n 108
Vaughan, James, 127
Veck, George, 122–123, 124, 126
Velis, Peter A., 682
venereal disease, general, 405
venereal diseases and parasitic
infestations (related to homosexual practices), 231, 406–408, 420, 864 listing
of, 405, 406, 407
saturation in homosexual
population, 406–407
same-sex transmission of, 406–408 *see also* AIDS
Vennari, John, 753
Venning, Thomas, 171
VENONA Codex, 327–328, 329, 330, 351 n 69, 359–360 n 195, 1101, 1121–
1122 n 68, 1123 n 75, 1125 n 94
description of, 327
reveals names of American-Soviet agents in United States, 327–328, 350–
351 n 67, 359 n 193, 1101, 1123 n 74, 1123 n 75
Venona Secrets, The, 1127 n 113
Ventrelli, Daniel J., 665

Ventura, Msgr. Thomas, 759 *n* 7
Vera (The Nihilists), 137, 138
Veracruz-Jalapa, Mexico, Diocese of, 973 Vere Street Scandal (England),
117–118 Vere, Peter, 961
Verinovsky, Ivan, 244
Verity, Brooke, 882 *n* 263
Verkhonoye Training Center, 303, 336 Vérot, Bishop John Marcel, 523, 524
Verrazano, Giovanni, 509
Versace, Gianni, murder of, 419
Vetsera, Baroness Maria (Mary), 1116 *n* 16
vetting (screening), necessity of, xix, 296, 342, 754–757
Vicars, Arthur, 246 *n* 12
vice, definition of, 68 *n* 77
Vicus, Martha, 283 *n* 551
Victims of Clergy Abuse Linkup
(VOCAL), 889, 903
Victor Emmanuel II, King of Sardinia and Italy, 196, 524
Victor II, Pope, 59
Victor, Prince Albert (“PAV”, Prince Eddy), 123, 128–129, 249 *n* 62
Victoria, Queen of England, 129, 218 Victorian England, xi, xv, 115, 118,
172, 190
Vidal, Gore, 657
Vietnam War, 643
Vigilius, Pope, 66 *n* 31
Villanova College, Pa., 921, 1007
Vincentian Order (Congregation of the Mission), 514, 808
Vincennes, fortress of (prison) of, 228, 229
Vindicator, The, 1057
Vinea Electa (1909), 537
Virilisirt, 183
Viscayno, Don Sebastian, 509
Visigothic Code, 46
Visitation Parish, Kansas City, Mo., 844 Vivekananda (Narendra Dutta), 526
Vivian, Valentine, 326
Vlastos, Gregory, 26
Vlazny, Archbishop John G., 859–860, 896, 935
Voeller, Bruce, 656

Voellmecke, Rev. Francis, 906, 908 *Voices of Hope — A Collection of Positive Catholic Writings on Gay and Lesbian Issues*, 1026, 1048–1053, 1065, 1066, 1067, 1073
 Volkov, Konstantin, 327
 Volpini, Msgr. (Rome), 1090
 Voltaire, François Marie Arouet de, 1 Vonesh, Bishop Raymond, 814
Vorwärts (Berlin), 196, 197
 W. R. Grace and Company, 655
 Wadhams Hall Seminary, N.Y., 796 Wagner, Fr. Myron, 985, 1008, 1046
 Wagner, Fr. Ramon (Ronald), 984
 Wagner, Fr. Richard, 741–742, 759 *n* 1, 919
 Waibel, Fr. Kenneth, 836–837
 Wakeling, Anthony, 386–387, 498 *n* 2 Waldenses, 95
 Waldorf School, Santa Barbara, Calif., 938 Walker, Fr. Thomas, 828, 880 *n* 237 *Wall Street Journal*, 1020
 Wall, A.E.P., 734–735 *n* 363, 737 *n* 405 Wallace, Eugene, 560
 Wallace, S., 1032
 Walsh, Bishop Emmett, 890, 891
 Walsh, Daniel Francis, 772–773, 805 Walsh, Joseph, xxiv
 Walsh, Bishop Louis S., 626–627
 Walsingham, Francis, 88, 89–90
 Walter, the 1st Lord of Hungerford, 87 Walton, Andrew J., 675
Wanderer, The, ix, 671, 775, 1025, 1054, 1056
 Wandsworth prison, 130, 160
 War Between the States (American Civil War), 520
 Warburg Institute, London, 312, 355 *n* 105 Warburg family members, 355 *n* 105 Ward, Rev. Harry F., 1105–1106
 Ward, Stephen, 339, 340, 344
 Ward, William “Bouncer,” 133, 134, 135, 251 *n* 90
 Ware, Nancy C., 1018
 Ware, Sr. Ann Patrick, 1037, 1038
 Warhol, Andy, 426

Warhol Factory, 426, 440 *n* 213
Warner, Michael, 563
Warnon, Maurice H.
Washington Blade, The, 407, 409, 485, 607
n 223
Washington, George, 513
Washington Post, 775
Washington State Catholic Conference
(WSCC), 1034
Washington, D.C., Archdiocese of, 587,
588–589, 841, 895
Watch of Eight, 79
Waters, Fr. Patrick J., 625
Watkins, John, 303
Watson, Alister, 310, 353–354 *n* 86 Wavell, Archibald Percival, 345, 365 *n*
278 Waybright, Ted, 766–767, 768, 869 *n* 16 Wayman, Dorothy, 724–725 *n*
165
Weakland, Basil, 822
Weakland, Mary Kane, 822
Weakland, Archbishop Rembert, 774,
822–828, 830–835, 880 *n* 230, 895,
986, 1015, 1023, 1034, 1097, 1157 Abbot Primate of the Order of St.
Benedict, 823
Archbishop of Milwaukee, 823 attends College of Sant’Anselmo, Rome, 822
childhood and early death of father, 822
Coadjutor Archabbot of St. Vincent Archabbey, 823
joins Benedictine Order, 822 Paul Marcoux Affair and
settlement, 830–834, 880 *n* 237, 881 *n* 245, 881 *n* 255
plays hardball with victims of clerical sex abuse, 825–828 Pope Paul VI,
close ties to, 822–823, 1157
resignation of, 834
support for pro-homosexual agenda, 824–825, 1015, 1023, 1034 Weaver,
Mary Jo, 1037
Weaver, Rev. Patrick, 673, 674
Webb, Sidney, 551
Weber Center, Adrian, Mich., 1018 Webster, John P., 860

Webster University, St. Louis, 584, 606 *n* 197
 Weddington, Sarah, 567
 Wedgwood, James Ingall, 489–492 Weeks, Jeffrey, 471–472
 Weerts, Rev. Walter, 821
Weibling, 183, 192
 Weigand, Bishop William K., 936
 Weigel, George, 1000–1001 *n* 250 Weimar Republic, 205, 218
 Weinberg, Martin, 590
 Weisband, William, 327, 359 *n* 194 Weizmann, Chaim, 362 *n* 225
 Weizsacker, Ernst von, 1118–1119 *n* 38 Welch, James, 119
 Welch, Sr. Marilyn, 1058
 Weldon, Bishop Christopher Joseph, 676–677, 683–686, 687, 688, 697, 699, 739, 1169
 accusations of pederasty against, 678, 1169
 Bishop of Springfield, Mass., 677 heads Catholic Charities under Cardinal Spellman, 676
 priest of Archdiocese of New York, 676
 Wellington College, 345
 Wells, Sumner, 1121 *n* 68
 Wennestrom, Stig, 358 *n* 159
 Westboro Baptist Church, Lexington, 836 West, Donald J., 402, 418, 437 *n* 156 West, Nigel, 355 *n* 108
 West, Rebecca, xix, 263–264 *n* 233, 302, 312, 324, 335, 338, 341, 343–344
 Wester, Jr., William, 917 *n* 81
 Westerfield, Bradford, 296–297
 Westfield State College, Barre, Mass., 865 Westminster Public School, 247 *n* 19, 316–317
 Weston College, Cambridge, Mass., 691–692
 Westphal, Karl, 193
 Whealon, Bishop John F., 1034
 Whelan, Bishop Richard Vincent, 541 *n* 48 Whelan, Vincent E., 860
 Whentley, Rev. Robert, 451
 Whitacre, Sr. Judith, 1042, 1054
 White, Dick, 320, 321
 White, Harry Dexter, 1101, 1121 *n* 68 White, Fr. John J., 863, 865
 White, Joseph, 515, 1097
 White, Thomas, 117

White, Msgr. William, 779
White, Willie, 660
Whitechapel murders (Jack the Ripper), 128
Whitehead, James D., 1027
Whitfield, Archbishop James, 517, 542 *n* 50
Whitman, Walt, 138, 186–188, 275 *n* 431, 375
homoerotic writings and poetry, 186, 187
John A. Symonds, correspondence with, 186–188
Oscar Wilde, meeting with, 138, 252 *n* 105
sexual attraction to working class men, 186–187
Southhold (Sodom School) Incident, 187
Wicca, Wiccan, 1004, 1037
Wichita, Kans., Diocese of, 1055
Wilcox, Michael C., 682
Wilde (Holland), Constance Lloyd, 138, 139, 144, 151, 160, 161, 263 *n* 228, 263–264 *n* 233
Wilde (Holland), Cyril, 138, 139, 161, 263–264 *n* 233
Wilde, Emily, 249 *n* 64
Wilde, Isola, 131, 249 *n* 64
Wilde, Jane Francesca Elgee, 131, 138, 151, 161, 186, 249 *n* 64
Wilde, Mary, 249 *n* 64
Wilde, Oscar, 130, 131–146, 147–159, 160–174, 178, 186, 218, 232, 235, 238, 242, 244, 249 *n* 64, 322, 374, 619 addiction to drugs and pornography, 143, 144, 169, 254 *n* 133, 255 *n* 143 American tour, 137–138
arrest and trials of, 130, 149–151, 152–155, 156–160, 170–172, 218, 257–259 *n* 162, 263–264 *n* 233 *Ballad of Reading Gaol*, 168, 266 *n* 309
birth of sons Cyril and Vyvyan, 138 Church of Rome, fascination with, 132, 135–136, 169
contracts syphilis, 133, 139
death of, last rites, 132, 169, 267 *n* 318, 267 *n* 320
development of homo-erotic sentiments, 133, 134, 136, 138, 139–146
early writings and poetry, 136, 137, 138
family life and early education, 131, 249 *n* 64
Freemasonry, member of, 134 legacy of, 172–174
life at Magdalen College, Oxford, 133–136, 250–251 *n* 80
marriage to Constance Lloyd, 138 marriage, views on, 255 *n* 138 pre-Raphaelitism and Hellenistic influences, 131

public reaction to sentencing, 158–160
relationship with Lord Alfred Douglas, 142–144, 148–152, 163–164, 373
release from jail and aftermath, 168–169, 263 *n* 228, 266 *n* 311 sentencing
and imprisonment of, 157
social status of, 262–263 *n* 225 target of Marquess of
Queensberry, 148–152
Trinity College (Dublin) years, 131–133
writing of *De Profundis*, 160, 161–168, 172, 235
see also *De Profundis*,
Wilde, Rev. Ralph, 132
Wilde (Holland), Vyvyan, 137, 138, 139, 263–264 *n* 233
Wilde Vs. Queensberry, 149–152
Wilde, William Charles “Willie,” 131, 249 *n* 64
Wilde, Sir William Robert, 131, 132, 134, 249 *n* 64
Wilder, Fr. Alfred, 946
Wilhelm, J., 48
Wilhelm, Crown Prince, 213
Wilhelm I, Kaiser (Second Reich), 190, 200, 207, 208, 217
Wilhelm II, Kaiser, (Prussia), 195, 196, 197, 207, 208, 209, 210, 211–213,
214–218, 285 *n* 580, 286 *n* 615 Wiligen, Fr. Ralph, 1136
Willebrands, Johannes Cardinal, 1112, 1113–1114, 1135–1136
Williams, Fr. Bruce A., 1027, 1028, 1062–1063, 1073
Williams, Dalton Loyd, 454
Williams, Daniel C., 407
Williams, Bishop James Kendrick, 835–840
Auxiliary Bishop of the Diocese of Covington, Ky., 835–836, 841 Bishop of
Covington, Ky., 836, 841 charged with sexual abuse, 838–839
cover-ups clerical pederasts in diocese, 837, 841
early clerical career, 835
resigns office, 838–840
Williams, Archbishop John Joseph, 523, 616, 618, 623–624, 625
Williams, Rev. Robert, 482, 494, 502 *n* 89 Williamson Jr., J. D., 848
Williamson, Bishop Richard, 964, 966 Willig, John, 893
Willis, Fr. Glenpatrick, 985
Willoughby, Bishop Fredrick Samuel, 490 Wills, Alfred, 155, 156, 157–158,
160 Wills, Gary, 706
Wills, Spencer, 270 *n* 346

Wilmington, Del., Diocese of, 703
Wilson, Colin, 376, 414
Wilson, Fr. Dozia, 669–670
Wilson, Harry, 249 *n* 64
Wilson, Paul, 459–462, 467 *n* 83
Wilson, Rev. Robert, 969
Wilson, Woodrow, 549
Winchester, Diocese of (Anglican, England), 487
Winchester Public School, 142, 149, 247 *n* 19
Windmills, Inc. (Quixote Center), 1021 “Windsor files,” 320
Windsor, University of, Canada, 409
Windy City Gay Chorus, Chicago, 911
Winger, Fr. Cliff, 941
Winona, Minn., Diocese of, 854–855, 857–861, 896, 905
Winters, Sr. Mary Ann, 1056
Wisconsin Light, The, 827
Wisconsin, University of, 831
witchcraft, 84–85
Witchousky, Fr. Peter, 951
Witness, The, 1010
Witt, Sr. Sally, 1055
Witt, Rev. William, 1020–1021, 1057 *Woeful Victorian, The*, 122
Wojtyla, Karol Cardinal *see* John Paul II, Pope
Wolfe, Christopher, 371, 381–382, 387, 390, 472
Wolfe, Rev. Philip, 929
Wolff, Charlotte, 198, 202, 205, 280 *n* 504, 621
Woman of No Importance, A, 144
WomanjourneyWeavings, 1014, 1064
Women-Church, 1004, 1040
Women’s Law Project, 477
Women’s Ordination Conference (WOC), 1005, 1020, 1033
Wood, Alfred, 146, 149, 153, 155
Wood, Rev. Arthur L., 837
Wood, Bishop James, 523

Woodlawn Association, Chicago, 572 Woodridge, Thomas, 266 *n* 309
 Woods, Fr. Michael, 883 *n* 292
 Woods, Fr. Richard, 951–952
 Woolrich, Peter, 604 *n* 160
 Woolf, Leonard, 353 *n* 80
 Worcester Foundation for Experimental Biology, 695
Worcester Telegram and Gazette, 610 *n* 242, 682, 699
 Worcester, Mass., Diocese of, 610 *n* 242, 676–677, 679–683, 688, 691, 695, 697, 698–705, 735 *n* 365, 739, 849–854 Worcester Voice, 683
 Working Group of Catholic Gay Pastors (Netherlands), 1049–1051
 World Conference on Religion and Peace (1956), 693
 World Council of Churches (WCC), 485, 1105, 1110–1112, 1150
 World League for Sexual Reform, 205, 284 *n* 560
 World Parliament of Religions, 526, 527, 529
 World War I “The Great War,” 304, 309, 335, 549, 550, 620, 1093
 World War II, 300, 305, 312, 315, 319, 330, 331, 333, 345, 557, 647, 981, 1098, 1100, 1109, 1131, 1134, 1140, 1156 Wormser, Rene A., 503 *n* 96
 Wormwood Scrubs prison, 336
 Wort, Frankie Johnson (Mrs. Roe), 629 *Wrestling With The Angel — Faith and Religion in the Lives of Gay Men*, 1014–1015
 Wright, Fr. David, 953
 Wright, George, 124, 125
 Wright, John Cardinal, xxii, 507, 633, 676, 677, 679, 688–690, 691–694, 695, 696, 697–699, 701, 702, 705, 706–712, 713, 739, 829, 849, 1157, 1167 *n* 126 Abbé Louis Coache, disciplining of, 710
 appointed Prefect of Clergy in the Roman Curia, 710
 Auxiliary Bishop of Boston, 689 Bishop of Pittsburgh, Pa., 693, 706 Bishop of Worcester, Mass., 676, 677, 693, 695, 696, 698–699 commitment to “ecumenicalism,” 693–694
 connection to House of Affirmation, 610 *n* 242
 connections to Freemasonry, 692, 714
 cosmopolitan character of, 688, 689 death and funeral of, 711
 educational background and seminary training, 688
 enters North American College, Rome, 688
 establishes Pittsburgh Oratory, 709–710
 homosexuality of, 697–698, 1157 John Rock, failure to discipline, 695–696
 joins faculty at St. John’s Seminary, 689

ordination in Rome, 689
raised to cardinal in Rome, 710 role in the Feeney Affair, 692–693, 733 *n*
326
secretary to Cardinal Cushing, 689 secretary to Cardinal O’Connell, 689
sexual abuse accusations against, 697–698
see also Boston Heresy case *also* Rock, John
Wright, Peter, 334
Wright State University, Ohio, 910 Wuerl, Bishop Donald, 610 *n* 241,
706–707, 708, 710–714, 737 *n* 406, 737 *n* 407, 1056
accompanies Bishop Wright in Rome, 708, 710, 711
attends North American College, Rome, 707
Auxiliary Bishop of Seattle, Wash., 712
Bishop of Pittsburgh, 712
close relationship with Pittsburgh “gay” community, 712–713, 1056
mandates sex instruction for parochial schools, 713
mediator in Hunthausen dispute, 712
Modernist track record, 712–714 Rector of St. Paul Seminary, Pittsburgh,
Pa., 712
secretary to Bishop Wright in Pittsburgh, 707
Wylie, Tom, 323
Wynn, Arthur, 350 *n* 67
Wynne, Miss, 337
Xaverian Brothers, 919–920, 1031 Xavier College, Cincinnati, Ohio, 907
Xenophon, 18
XY (“gay” magazine), 452, 453 Yale University, 386
Yalta Conference, 319, 330, 1121 *n* 68 Yogism, 486
Young, Philip, 674
Young, Robert, 674
Youngstown, Ohio, Diocese of,
1054–1055, 1057
Youngstown (Ohio) Friends of Life, 1057
Zak, Eduard, 242–243
Zalay, Andrew, 670
Zalay, Thomas, 670
Zanotti, Barbara, 1033
Zastrow case, 192–194

Zastrow, Carl Ernst Wilhelm von, 192 Zenit International News Agency, 595,
614 *n* 246, 834–835
Zieman, Mark, 579
Ziemann J., Howard, 796
Ziemann, Bishop Patrick, 773, 796–807,
809, 814, 876 *n* 159
attends St. John's Seminar y, Camarillo, Calif., 797
Auxiliary Bishop of Los Angeles, 797, 806
Bishop of Santa Rosa, Calif., 797, 799
charges of homosexuality against, 799–803, 805– 807
family background, 796–797 Fr. Jorge Hume Salas Affair, 799–805, 875 *n* 146
gives sanctuary to criminal clerical pederasts, 814
resignation of, 798–799, 804–805
Zienta, Jerry, 958
Zipes, Jack, 254–255 *n* 138
Zion, Sidney, 658
Zionist Socialist Movement, Zionism, 317–318, 333, 362 *n* 220, 1099, 1131, 1134–1135, 1150
Zog, King of Albania (Ahmed Bey Zogu), 329
Zoscak, John, 970
Zullo, Br. James R., 1027
Zulueto Banking Firm, London, 620 *Zwischen-Urning*, 183